Christ Exalted,

AND

Dr. *CRISP* Vindicated

IN

Several Points called *Antinomian*, being Cleared,

From *Neonomian* Suggestions Alledged,

By some Remarks on Mr. *A*—— his Rebuke to Mr. *Lob.*

Shewing from Scripture, and most Orthodox Authors, the Invalidity of his Rebuke, in taxing the Doctor to be *Apocryphal*, and his Doctrine *Antinomian.*

WITH

Some Observations on the Bishop of *Worcester's* Letter concerning the great Point of the Change of Persons between Christ and Believers, wherein he differs from the Doctor, but yet mildly and genteely treats him, though he comes short of the Truth, as contained in the Doctrine of the Church of *England.*

With a Table to find the Heads insisted on.

Samuel Crisp

Done by a Happy, tho' Unworthy, Branch of the said Doctor.

It was needful for me to write to you, and exhort you that ye should earnestly contend for the Faith, which was once delivered to the Saints, Jude 3. And once profest by the Church of *England.*
His Neighbour cometh after him, and searcheth him, Prov. 18. 17.

LONDON, Printed for the Author; and are to be had at Mr. *John Marshall's* at the *Bible* in *Grace-church-street.* 1698.

(8), 126, (10) p.

ERRATA.

PAge 11 Line 22 for *thereof* read *there*, *of*.
25. l. 6. r. *Arminian*.
34. l. 22. r. *Arminian*.
36. l. 1. r. *as Believers*.
45. l. last, r. *She*.
46. l. 1. *of* r. *our*.
47. l. 22. r. *by the Power*.
48. l. 20. r. *laid*.
65. l. 5. & 6. r. προφυλακὴ not προφυτακὴ.
68. l. 37. r. *Racovia*.
81. l. 24. make the stop at *allowed*,
83. l. 9. r. *he bare*.
27. r. *and act*.
96. l. 27. r. *Reporter*.
97. l. 5. the stop at *for*,
98. l. last, r. *zanachta*.
100. l. 5. r. *reprobavit*.
10. r. *kareu*.
103. l. 15. r. *perfection*.
109. l. 5. for *them* r. *him*.
111. l. 15. r. *chattathi-*
115. l. 27. r. *with a Passage*.
31. make the stop at *doing*,
116. l. 10. for *as to say* r. *by saying*.

To his ſeveral Particular Friends of the late Houſe of Commons, Aſſembled in Parliament.

Gentlemen and Right Honourable Patriots,

MANY Daughters have done Vertuouſly, and thou excelleſt them all, *was a* Motto *on the Memorial of Q.* Elizabeth, *hung up in moſt Churches, for the good Laws ſhe made againſt Popery. What high Encomiums of Praiſe, and great Retributions of Thanks, then are due to you, right Chriſtian Senators, for your warm Addreſſing His Majeſty to ſuppreſs the Blaſphemy and Debauchery which the Nation abounds with? And upon His wiſe referring back ſo great a Work to your ſelves, to effect it by an Act of Parliament, for your thereupon forming the late good Act, wherein it is, to your great Honour, Enacted,* That if any Perſon ..... ſhall by Writing, Printing, Teaching, or adviſed Speaking, deny any One of the Perſons, in the Holy Trinity, to be God, or ſhall aſſert or maintain there are more Gods than One, or ſhall deny the Chriſtian Religion to be True, or the Holy Scriptures, of the Old and New Teſtament, to be of Divine Authority, *ſhall ſuffer ſo and ſo. Although there be no Reward to the Proſecutor, it is hoped you have thereby, in a good meaſure, put a ſtop to the carriere of the Prophane Tongues and*

Pens of a debauched Crew of this Age, that Impiouſly deny the Trinity of Perſons in the Godhead, that mock at all Revealed Religion, as contained in the Scriptures, that call the Scriptures an Inken Divinity, and the Blood of our Lord Jeſus, as the Blood of another good Man, and make his dreadful Agony and Sufferings, but Facile Repreſentations *of what Chriſt doth in us, and that could Print, That when God hath glutted himſelf,* &c. (*as in the Book*) : *For your Zeal to God's Glory in which, may you have an Eternal Reward above, and many good days of God's Bleſſing here, is my Supplication to the Throne of Grace. But beſides theſe* Dragons *againſt the Chriſtian Religion, which you have been quelling, we have the* Foxes *running about that ſpoil the Vines; thoſe that under the fair Species of Man's Holineſs, would undermine God's Righteouſneſs in our Juſtification:* For going about to eſtabliſh their own Righteouſneſs, they have not ſubmitted to the Righteouſneſs of God, *Rom.* 10. 3. *That is, they are againſt being juſtified freely by his Grace, through the Redemption that is in Jeſus, againſt having his Righteouſneſs imputed to them, to be unto, and upon, all that believe, though the Scripture is clear herein. But beſides the pure Word of God, which is the Sheet-Anchor of our Religion, it is a great Mercy that in Diſputes, with Men of corrupt Minds, that we have the Fundamentals of Chriſtianity contained in the Doctrines eſtabliſhed by Law, in the Book of the* Homilies, *wherewith to incounter ſuch Foxes as would ſpoil our tender Grapes, by denying our very Sins to be born by Chriſt, and bringing in ſome degrees of our Obedience, though imperfect, to joyn, as it were, with Chriſt's Righteouſneſs for our Juſtification, and to make ſuch our Obedience paſs currant, by bringing in God making a Law that in effect allows of Sin, which are excepted againſt in the enſuing Treatiſe; which I put forth to vindicate, according to my poor Talent, not ſo much Dr.* Criſp, *but the Doctrine*

of

of God our Saviour, delivered by the Doctor conſonantly to the Sacred Scriptures, and to the ſaid Homilies, *as you may perceive, upon peruſal of theſe my Collections, from Scripture and ſound Authors: Which I humbly recommend to your leiſurely ſerious Conſiderations, hoping you will think it neceſſary, in this degenerate Age, to contend for the Faith delivered to the Saints; and that your ſelves, ſo many of you as ſhall be choſen for the next Parliament, (which I ſuppoſe will not be a few), that you will think it worthy your Pains and Labour to indeavour to ſuppreſs all* Socinian *and* Arminian *Tenets, that, to uphold Man's* Free Will *to do good, ſtrike at our being ſaved* freely *by God's Grace, contrary to God's Word*; We are ſaved by Grace through Faith; and that not of our ſelves, it is the Gift of God: Not of Works, leſt any boaſt. *Our Holy Fore-Fathers, in the Nations ſhaking off the Popiſh Yoke, ſpake plainly,* We in Chriſt paid the Debt: We in him are fulfillers of the Law: He on his Croſs made a perfect cleanſing of thy Sins. *But this will not go down with Arminianizers of this day, that bring in our Goſpel-Holineſs to concur with Chriſt's Righteouſneſs in our Juſtification. This I addreſs to your Pious Thoughts; and, I ſuppoſe, not improperly to you, as expected Members of the Houſe of Commons, hoping the next Parliament may begin where the laſt left off, in taking Care of the True Chriſtian Religion: And that you may be the better fortified, I quote a Vote of a former Houſe of Commons,* March 2. 1628. Whoſoever ſhall bring in Innovation of Religion, or by Favour, or Countenance, ſeem to extend *Popery* or *Arminianiſm*, or other Opinion, diſagreeing from the Truth and Orthodox Church, ſhall be reputed a Capital Enemy to the Kingdom and Common-Wealth. *Which Spirit, againſt* Popery *and* Arminianiſm, *through the great Mercy of God to this Nation, hath been kept alive and warm in all Parliaments ſince* 1628, *even in the*

the Reign of King James *the Second; and there is no doubt of loſing it in this Reign, wherein His Majeſty hath given good Proof that he is neither* Papiſt *nor* Arminian, *nor inclining thereto. Now whether the Quotations, in this Treatiſe, do not ſhew, that ſome mentioned therein go againſt the Orthodox Church, judge ye, and the Lord give you VViſdom to withſtand. Thus hoping for a favourable Conſtruction of my Endeavour,* pro modulo ſi non pro voto, *to vindicate the Truths of the Goſpel, I beg the Lord's Bleſſing on you, and am,*

Your Humble Servant,

28 July, 1698.

Hananiel, Philalethes.

To my Dear *Kratiſte*, the Author of the *Rebuke*, and Vilifier of Dr. *Criſp*.

SIR,

I *Cannot but be troubled that in your declining days you ſhould inflame the Reckoning, as you have done in your* Rebuke, *to the Grief of your beſt Friends, among whom my ſelf am particularly concerned, that you ſhould ſo violently let fly againſt thoſe Truths of the Goſpel, which have ſolaced the Souls of Thouſands, as held forth by the Doctor, whom you have very ungravely treated, as an Heterodox wild Monſter, to the Eternal Infamy of his Name and Family. what in you lay. I hope, e're this, God hath cauſed you often to mourn over your intemperate Management of your* Rebuke ; *and leſt you ſhould come ſhort therein, that I may provoke you ſeriouſly thereto, I think it neceſſary to lay before you the Character, I had lately from a Worthy Miniſter of the Goſpel, and Friend of yours, concerning him you have ſo unmercifully traduced, which was given by one that, ſometimes in the height of his Zeal, was as bitter as any againſt Dr.* Criſp, *except your ſelf ; that is, by Mr.* Richard Baxter *upon his Death-Bed but two days before he dyed, as this Friend of yours aſſured me, once and again, that Mr.* Baxter *told him, and he related it to you very lately, as thus, that Mr.* Baxter *ſaid to your Friend,* There has been a great deal of Talk about Dr. *Criſp*, but I look upon him to have been a Godly, Holy Man, and that he was Sound and Orthodox, and that he brought in more Souls to Chriſt than any of us; but this was his Fault (*ſaid Mr.* Baxter) that being a Popular Man, and mightily flock'd after, he would preach *Extempore* Sermons, which expoſed him to deliver Things undigeſted, which needed to be corrected, but for the main

main he was Sound and Orthodox. *For which Teſtimony I thanking the Relater, deſired him to give me it in Writing in* ipſiſſimis Verbis; *but being prudent, he deſired Excuſe, and repeated the ſame again to me, and afterwards to others. I told him, as to the* Extempore *Sermons, that was a great Miſtake to my knowledge; and I was glad God had convinced ſo great an Enemy to the Doctor. Now if this be true, as there is not the leaſt grain of ground to doubt, it coming from a Faithful, Holy Miniſter, then ſurely Dr.* Criſp *was not ſuch an one as my* Kratiſte *hath blackned him to be, God having provided for the embalming his Memory with ſweet Odours, even from his gain-ſayers when launching into Eternity, to give an account of their hard Speeches unrepented of. I hope it may pleaſe the Lord, by his Holy Spirit ſtriking in with this and other Occurrences, to lower the top-ſails of my good Friend, before he brings you to the brink of Eternity, when your Natural Parts will ſignifie nothing; and that you may have more Time, than Mr.* B —— *had, to teſtifie to the World your high prizing the Free Grace of God in Chriſt, as held out by many beſides Dr.* Criſp, *as in the enſuing Treatiſe; and that you may teſtifie to the World alſo, that your Father in Law, Mr.* King, *miſtook in his Propheſie, ſaying, (as I am told)* That his Son in Law (*your ſelf*) had good Parts, but his Pride would undo him. *But I hope, and pray, the contrary,* viz. *That God would undo him only of Natural ſelf, and do him up again by the renewing of the Spirit. To his Grace I commend you, and am,*

Your real Friend, a Happy, tho' Unworthy, Branch of the Doctor,

28 *July*, 1698.

Hananiel, Philalethes.

Some

To all that love our Lord Jeſus in Sincerity, Grace, Mercy, and Peace, with Growth therein, while they peruſe a few Remarks on a Rebuke to a Report concerning ſome Differences between the Congregational Miniſters *and* Preſbyterian ; *wherein the Rebuker, to Vindicate Mr.* Williams, *hath beſpattered not only Dr.* Criſp, *and others he calls* Antinomians, *but ſome great Doctrines of the Goſpel, which are Eſtabliſh'd by Law in the Homilies, and which by Act of Parliament are to be Read in Pariſh Churches, when there is no Sermon.*

SECTION I.

I Who account my ſelf a Happy, though Unworthy, Branch of the ſaid Doctor, finding in the aboveſaid *Rebuke*, that the Author has flown into frothy and bitter Invectives againſt the Reporter, Mr. *Lob*, for a very Modeſt Account he had given of the Differences among ſome Miniſters, and that the Rebuker hath branded Dr. *Criſp*, and his Sermons, with *Criſpian Hereſies*, &c. though moſtly conſonant with the Scripture, and the Judgment of Thouſands of ſerious Chriſtians ; but chiefly I finding *the great Doctrine of the Free Grace of God in Chriſt, as aſſerted by the great Reformers*, to be in the ſaid *Rebuke* obſcured, whereby *Socinianiſm* and *Arminianiſm* gets ground ; and being incouraged by *Auguſtine* in *Antiſozzo* his ſaying, *That all Men, that can handle a Pen, are obliged to ſay ſomewhat againſt the Enemies to the Free Effectual Grace of God* ; I therefore think it my Duty, for the Honour of our Lord Jeſus, to ſpend a few Hours in ſome neceſſary Remarks on the ſaid *Rebuke* ; and though but in a mean manner, yet humbly to offer this Mite of my Teſtimony to the Truth, ſo far as the

Lord ſhall guide me ; which I humbly implore his aſſiſtance in, by detecting ſeveral Blemiſhes caſt on the Truth in the ſaid *Rebuke*, which I premiſe with that ſaying of our Lord Jeſus, *Wiſdom is juſtified of her Children.*

§. II.

So I deſire theſe Remarks may be, which begin with noteing the Sarcaſms or Taunts the Rebuker caſts on Mr. *Lob* for his Report ; which firſt entrance ſhews with what an unbeſeeming Spirit he manages his Deſign : To which I may ſay, *Do Men gather Grapes of Thorns, or Figs of Thiſtles ? By their Fruits you ſhall know them.* Can any expect our Lord Jeſus ſhould be honoured in ſuch a Diſcourſe, which begins with treating a Reverend Miniſter with ſuch opprobrious Language, as in the two firſt Pages to caſt theſe Eleven Reflections on him ? As,

Prevaricating.
Partial.
A Learned Divine. (In a Jeer.)
Inſolent.
Scribler.
A Huff.
Little Fooleries.
Fire-balls. (So he calls his Papers.)
Poyſon.
Pedantick.
Great Wit. (In a Scoff.)

To which I Remark, That doleful is the Conſideration that God ſhould ſuffer an Eminent Perſon, a Reverend Divine of the Firſt Rate in the *Presbyterian* Society, to fall ſo much below himſelf, as to uſe ſuch Terms as are very indecent in ſmall Matters, but much more in ſo weighty a Matter as the Debate was about, *viz.* The Juſtification of Sinners, and the Satisfaction of our Lord Jeſus. O whither will the gratifying of a fluent Wit tranſport a Man, that is in love with himſelf, when the luſcious Humour of advancing it is afloat ! However his Juvenile Strains of Wit might be pleaſant, yea laudable, in a Proteſtant Almanack, they are not at all palatable but diſtaſtful

diſtaſtful in a grave Divine, eſpecially when treating of the greateſt Points of God's Glory in Man's Salvation by our Lord Jeſus. O that he and I could often mind that bleſſed Advice of our Lord, *Learn of me, for I am meek and lowly*; who *when he was reviled, reviled not again.*

§. III.

From this bluſtering Porch let us ſee if we may find better Weather in the Houſe, though ſome Men find the worſt Storms within doors; I come therefore to Page the 5th of the *Rebuke*, where he ſaith the Reporter has left out *New Obedience and Good Works*, out of the account he gives of the *Subſtance* of the Goſpel; and then by way of a ſmiling Banter, he ſaith the Reporter ſaid, *The Subſtance of the Goſpel lyes in what Chriſt ſuffered for them.* This he ſeems to diſallow; which I look on with a ſad Eye: For if what Chriſt hath done for us, (all his Life as well as his Death being his Suffering); if this be not the Subſtance of the Goſpel, what will become of us? If the Rebuker conſults *Luke* 2. 10. he will find that our *New Obedience and Good Works* are not the Subſtance of the Goſpel, but that *to us is born a Saviour.* The Angel tells the Subſtance of the Goſpel there; I *evangelize* to you great Joy, which ſhall be to all People; for to you is born this day a Saviour, Chriſt the Lord. *Evangelizomai*, I *Goſpelize* this to you. Here we ſee what the Goſpel is; it is glad Tidings. And what is this glad Tidings? It is that Chriſt, a Saviour, was born. Here's not one word of *New Obedience* or our *Good Works*, to be part of the Subſtance of the Goſpel; they come in as Fruits of the Spirit upon receiving the Goſpel; but are no more the Subſtance of the Goſpel, than the Holy Law of God is the Subſtance of the Goſpel: *But the Law came by Moſes, and Grace and Truth by Jeſus Chriſt.* Surely the Spirit of God knew better how to give an account of the Goſpel, what it is, than any he calls, *We poor Presbyterians*: And for any to jeer at Chriſt's Sufferings for us, for its being called the Subſtance of the Goſpel, it may trouble their Conſciences one day, when they ſhall be forc'd to fly to that as their *tutiſſimum eſt*, as *Bellarmine* did, though ſome think too late. O! how ſhould we have a Care that our Wit do not put us on jeſting with the Goſpel; which in its diſcovering Chriſt to be all in all to us, our Wiſdom, Righteouſneſs,

Sanctification and Redemption, is the Power of God to Salvation. We ſhould conſider what the Apoſtle counted the Subſtance of the Goſpel, when he ſaid, *I determined to know* nothing *among you but Chriſt, and him crucified.* This was his great Study, Chriſt and his Sufferings, ſo it ſhould be ours.

§. IV.

In Page 6. he ſaith, *Give me my Bible again.* This Jeſt may be returned with ſeriouſneſs, It is well he call'd for his Bible again, for he had ſpoke without Book ſadly before, in ſaying, *Good Works are to come in in the Subſtance of the Goſpel.* This 'tis for Men to ſpeak without the Bible, which alone, by the Spirit, makes wiſe to Salvation: But I fear ſome ſad uſe he will make of his Bible; for it ſoon follows in the ſame Page, that which I grieve at, *viz.* his making a Jeſt of Chriſt's putting himſelf into our *Place, State* and *Condition*, which he jeers with the *Socinian* Retort; If ſo, *then* (ſaith he) *Chriſt was deſtitute of a Righteouſneſs, and we too, to intitle us to Eternal Life.* For Anſwer, If Chriſt was not in our Place, State and Condition, what's become of the Goſpel? We have loſt it, if the Juſt did not ſuffer for the Unjuſt, if the Lord did not lay on him the Iniquity of us all, if he was not the Man of Sorrows that bare our Griefs. Was he not in our Place, State and Condition, in all this? And to ſay that then he was deſtitute of a Righteouſneſs, is to deny his being God-Man; or not to diſtinguiſh between his being Perfect in himſelf, and ſo holy, harmleſs, ſeparate from Sinners, and his being made Sin and a Curſe for us, as being our Repreſentative. Methinks thoſe that call themſelves *Poor Presbyterians*, ſhould not ſo coaleſce with the *Socinians* to enforce ſuch a Conſequence from Chriſts being our Surety, as the *Socinians* do to ſay, *That if Chriſt ſtood in our Place, then he wanted a Righteouſneſs in himſelf.* You may as well ſay, that Chriſt was not made Righteouſneſs to us, if he was made Sin for us: how could he be both? Very well. He was made our Righteouſneſs, as we having his compleat God-like, yea, God's Righteouſneſs; as it was his Righteouſneſs the Son of God imputed to us, ſo he was made Righteouſneſs to us; and he was made Sin for us, by the Lord's imputing and laying our Sins on him, and yet he, though made Sin, was ſtill the moſt holy Son of God, without Sin in him.

§. V.

§. V.

In the next Aſſault, he inſults over the Reporter, for ſaying, *we are Sin.* What though that very word is not in the Text? What is it leſs, to be *ſinful*, to be *ſold under Sin*, *conceived in Sin*, yea, to be *a Body of Sin*? But the fling is againſt the Change; Chriſt's being made Sin and a Curſe, and we thereby delivered from Sin and the Curſe. Suppoſe Man is not ſaid in Scripture to be Sin, Sin it ſelf, and that that is a debaſing Man below, being born in Sin, and having a Body of Sin, will you find fault with him, or any, for leſſening of Man ſo; whereas Chriſt is far more leſſened? For it is ſaid poſitively, God made him to be *Sin* for us; and that no Man can have the Face to deny that owns Revealed Religion. But many will ſo *mince* his being made Sin for us, that at laſt it ſhall be like ſome Minc'd Pyes, that ſhall not taſte a jot of the Meat in them: They ſay in words, he was made Sin; but they diſtinguiſh away every bit of the Sin, and ſay, Chriſt only bore the *Puniſhment* due to Sin. As if God ſhould be ſo Unjuſt, as to puniſh Chriſt for Sin, when no Sin was upon him. If Chriſt our Lord, in being made Sin for us, had not our very Sins laid on him by God, and borne by himſelf on the Tree, why was he puniſhed? Will you make God Unrighteous, to lay Sin upon him, to bruiſe him for our Iniquities, and theſe very Sins and Iniquities not made his, or accounted his by Imputation?

§. VI.

In Page 7. O! how doth the Rebuker fly out againſt this Sentence of the Reporter, *By this bleſſed change, Chriſt is made Sin and Curſe, and we delivered from Sin and Curſe*; as if the Reporter had impoſed the *Turkiſh Alcoran* on our Faith: whereas he no where denies the Order of the Goſpel for our enjoying the Bleſſedneſs of our being delivered from Sin and the Curſe, *viz.* the intervening of Faith and Repentance. And yet this the Rebuker calls, *Learning to quibble at* Cambridge. Sure this is not a Stile becoming a Grave, Learned Inſtructor of Souls; and yet the Rebuker cannot refrain his own Quibbles, diſh'd up with much Tartneſs, calling the Reporter's Subſtance of the Goſpel, *A ſuperfetation of Articles, ſpawning of Creeds,*

Creeds, equipping Confeſſions every Campaign. O! whither will not a fertile Fancy tranſport a Man, that prefers his Wit before his Maſter Chriſt's Humility.

§. VII.

The great Objection comes in Page 9. about the *Change of Perſons* between Chriſt and Sinners. The Rebuker owns there was a Change of Chriſt for Sinners, but denies that Chriſt took the Perſon of Sinners: But if we read *John* 17. there we may find for our Comfort, in Chriſt's Prayer, Chriſt ſaith, *Thine they were, thou gaveſt them me, and I am glorified in them, that they may be one in us.* Is not this taking their Perſons into Oneneſs with himſelf? And *v.* 23. *I in them, and thou in me, that the World may know that thou haſt loved them as thou haſt loved me.* And how can we be ſaid to be Crucified *with* Chriſt, to be Buried *with* him, Riſen *with* him, if he took not our Perſons? *He hath made us ſit in Heavenly places in Chriſt Jeſus.* It is not ſaid only *with* him, but *in* him. Surely then Chriſt hath taken the Perſons of Elect Sinners into himſelf; and to deny this, looks like denying being choſen in him from all Eternity, and real Union to him, and Incorporation in him in time.

§. VIII.

In Page 10. the Rebuker ſeems to ſwerve very much from the Orthodox, in his oppoſing the Terms laid down, and contradicts them very Dogmatically; and in the place of that which he calls the Reporters Terms of Art, he gives us his Senſe concerning the Change of Perſons, *All that the Caſe of Sinners required for Satisfaction to Divine Juſtice, was a Subſtitute or Sacrifice to be offered for our Sins; for the Subſtitute to take on him the PUNISHMENT due to them*: (That's all he allows, not the Sins, not the Guilt, nor the Offence, only Puniſhment, that's all that Juſtice requires) *But to take on him the Perſon of Sinners, as the Phraſe is new and uncouth, ſo it's to me unintelligible, till they who have invented it ſhall interpret it.* O! that Men were wile to Sobriety, and not in effect to tax the Holy God with ſpeaking uncouth, new, unintelligible Things. 'Tis evidently not true, that the Term is *new*, how uncouth or unintelligible ſoever it may be to ſome who will repel Scripture Truths. Will

any

any pretend to teach the Moſt High how to ſpeak of our Sins laid on Chriſt, by ſaying, he only bare the *Puniſhment* due to them, and that's *all* that our Caſe required? God ſaith expreſly, *The Lord laid on him* the iniquity *of us all*; *and he ſhall bear* their iniquities. Their very Iniquities it was: And he bare their Sins in his own Body on the Tree. *Our very Sins, our very Iniquities.* And is all this dwindled to nothing but the Puniſhment due to them? Bearing Sin is in Deed and Truth, if God ſay true, bearing Sin, 'tis not bearing Puniſhment, that follows bearing Sin. Bearing Puniſhment is a word *invented* to nullifie Chriſt's bearing our Sins, and ſo to evacuate the Goſpel: For if Chriſt bare not the Sins as well as the Puniſhment, the Sins muſt lye on the Sinner to all Eternity. For Sin being once committed, muſt be born by us, or our Surety. I can find but few Texts where Chriſt is ſaid to bear Puniſhment due to Sin; but through Infinite Rich Grace, many Texts of Divine Truth ſhew that he bare Sins, and did them away. In bearing the Chaſtiſement of our peace, he bare our very Sorrows and Griefs, which is more than bare Puniſhment due for Sin.

§. IX.

But this is *new*, *uncouth* and *unintelligible*, that Chriſt ſhould take on him the Perſon of Sinners, *till they interpret it, who invented it.* For this we may raiſe the Dead, without a Miracle, to prove the Expreſſion, though not the Invention of it (that being Time out of mind.) I at preſent omit *Calvin* and *Luther*, *Twiſs* and *Davenant*, Men of great Name, and propoſe the Famous Dr. *Harris*, who was an Eminent Member of the Aſſembly in 1642, and in oppoſition to the *Poor Presbyterians*, as the Rebuker calls Mr. *Williams* and his Friends, though the ſaid Doctor was an Honourable one, he ſaith plainly, *Chriſt ſuſtained the Perſon of a Sinner*, in his Treatiſe *fol.* 215, thus, *Chriſt he ſtood in our room, and ſuſtained the Perſon of a Sinner, though in himſelf ſinleſs. I add*, (ſaith Dr. *Harris*) *if this were not true, that Chriſt ſuſtained the Perſon of a Sinner, how could God puniſh him?* So that this *uncouth* and *unintelligible* ſaying, was not only intelligible to this Learned Doctor, but is by him well interpreted by his Queſtion, *Elſe how could God puniſh him, if he ſuſtained not the Perſons of Sinners in himſelf?* As much as to ſay, God could not juſtly puniſh Chriſt, if our New *Neonomian Doctrine* be

be true, That Chriſt bare only the Puniſhment due for Sins, that he did not bear the Sins, the very Sins, the very Iniquities of his People. Now ſaith this Doctor, he was ſo far from not bearing their very Sins, that he bare their Perſons; which ſurely muſt include their Sins, and all the horrid Appurtenances belonging to them. But well may this be unintelligible to ſuch as call Mr. *Cole*'s Works, *Myſterious Nonſenſe*. What then is the great *Armah*'s ſaying, *fol.* 192. in the *Sum of Chriſtian Religion? Our very Nature, Body and Soul, being coupled to the Body and Soul of Chriſt.* Is not this unintelligible? But ſaith the Rebuker, *This new Phraſe, that Chriſt took on him the Perſon of Sinners, is a Phraſe to puzzle and confound Mens Underſtandings.* Anſwer, So doth the whole Doctrine of the Goſpel do to ſome Underſtandings: As that we ſhould be Righteous by the Righteouſneſs of another, that we ſhould be Chriſt's Delight from all Eternity before we had a Being, *Prov.* 8. How may that of the Apoſtle confound a Man? I live, not I but Chriſt in me; I ſin, not I but Sin that dwells in me; and we were planted in the likeneſs of his Death, *our Old Man crucified*; when? *With Chriſt*; *we are dead to the Law*; how? *By the Body of Chriſt.* What Nonſenſe and puzzling Stuff is this to the Natural Underſtanding? Was I in being when Chriſt was Crucified? No: How then can I ſay, I was Crucified with Chriſt, or that *Paul* was Crucified with Chriſt? Surely no otherwiſe than he was choſen in Chriſt from all Eternity, by Chriſt's being the Repreſentative of all the Elect from all Eternity, and as he ſuſtained all their Perſons in time when he hung on the Tree. And this though uncouth to the wiſe and prudent of this World, is couth and of a raviſhing ſweetneſs to thoſe that taſte this Grace of our Lord Jeſus; and owned by Mr. *Alſop* in *Antiſozzo*, p. 376. *Duos Populos in ſe ſuſcepit Chriſtus.* Ambroſe. How is the wind turn'd? And 394, *'tis Myſtical Union*; but now unintelligible.

§. X.

In Page 16. he brings in Doctor *Criſp*'s Works, as the Ground of the preſent interruption of the Union; thus, *In* 1690, *a new Impreſſion of Dr.* Criſp's *Works came into the World——— creating a Suſpicion in ſome tender Minds, leſt ſome Doctrines were openly vouched or ſecretly couched, which might diſturb the Harmony of the Confeſſion, and might weaken and diſſolve the Union.* Anſwer, Here is ſome Modeſty

Modeſty to the Doctor. One would wonder how thoſe Doctrines here, creating *Suſpicion* only, are by and by exclaimed againſt as *Heterodox Hereſies*, *Antinomian Dregs*. This would give one Jealouſie that the Rebuker in theſe laſt Terms was acted not by himſelf. But here follows a Query, How thoſe Sermons of the Doctor's which were Reprinted in 1689, not 1690, could prejudice the Union which was Two Years after, *viz.* 1691? Sure the Brethren that united in 1691, had Time ſufficient to digeſt the Doctor's Sermons in Two Years time: And it appears by that Union, ſo long after, that theſe Sermons could not indamage the good Correſpondence between the Brethren. If they had been Reprinted in 1692, this Argument might have ſome weight. But it is manifeſt rather, that Mr. *Williams*, and they who ſet him a work, had a Mind to break the Union; which they effectually accompliſhed, by letting fly ſo hotly againſt the Truths of the Goſpel, aſſerted in thoſe Sermons: For they knew well, that moſt of the Congregational Brethren held with Doctor *Criſp* in many Things, called Errors in Mr. *Williams* his *Goſpel-Truth* (mis) *ſtated*. So that the Rebuker's aſſigning thoſe Sermons, a Reaſon of Suſpicion, is brought in by Head and Shoulders, to cover Mr. *Williams*'s Head from the Charge of breaking the Union, by his ſo formidably treating thoſe Sermons, and therein the Favourers of them, ſuch as the Reverend Mr. *Cole*, Mr. *Mather*, and many others.

§. XI.

Let us ſee how the Rebuker imbelliſheth and inamels this dividing Book of Mr. *Williams*. His brief Encomium is this, *A Book, to ſay no more, ingeniouſly Pen'd, exactly Methodized, the Truths and Errors fairly ſtated, and, for ought I can ſee, Piouſly deſigned.* Who would not run the riſque of being tax'd for ſetting all the Town together by the Ears, to have ſuch a *Plaudite?* But however ingeniouſly Pen'd and Methodiz'd, there is a Barr put in to the fair ſtating the Truths and Errors, whereby Dr. *Chancy* hath evinced fully to the World *great unfairneſs*, and *ſome Falſity*; though the Doctor hath been very favourable in omitting ſeveral Blunders of Ungrammaticalneſs therein, which others have taken Notice of. But as if that Book was not enough to break the Union, he comes forth in 1694, with his *Man made Righteous*; and therein confirms

the Breach, as if he designed it should never be made up; and in a few Lines, gives these Epithets to his Oppofers; Mr. *Mather*, by Name, is *a Boutefeu and kindle Coal, that gets others to blow the Flames*, Dr. *Chancy* is *Billingsgate*, Esq; *Edwards* that wrote against him, and challenged him to prove, that Dr. *Crisp* wrote nothing but what Dr. *Owen*'s Writings concurred with, he is by Mr. *Williams*, called *Hell-hot Fire and thick Darkness*, the Author of *the War of the Angels*, is *Falshood and Profaneness*, and for Mr. *Cole*, that Profound and Excellent Scholar and Divine, he is *Mysterious Nonsense*. All these Titles he bestows without one word of Proof. And is not this a Gentleman-like Divine, who deserves so great a Champion, as our Rebuker, to give him this great Character, *Ingeniously Pen'd, and, for ought I can see, Piously designed.*

§. XII.

But his Acuteness for Grammar, is somewhat like his not being the point of Courtesie for Manners, of which, for the lowering his Plumes, I shall give a Taste out of his *Man made Righteous*, p. 171 and 173, where he insults over Mr. *Mather*, for saying, *Christ's Incarnation was no part of his Humiliation*; wherein Mr. *Mather* meant, without doubt, his meer Incarnation, not including any part of his Mediatory Work. And here Mr. *Williams*, to shew his Skill in *Greek*, makes a bluster on the word ἐκένωσε, *Phil.* 2. 7. translated, *made of no Reputation*; but Mr. *Williams* would correct the Translation, and calls it *exaninition*. I was amazed at his *exaninition*, not knowing what to make of it, and thought it might be a slip of the Pen, or Printer, to put *exani-nition* for *exinanition*; but when I found it three times *exani-nition*, then I concluded Mr. *Williams* had forgot to construe *inanis*, from whence he fetcht his *exaninition*, instead of *exinanition*; but *exaninition* may serve for some Gentlemen, that cannot accuse *Oxford* or *Cambridge* for their breaking *Priscians* Head. If he had committed such a Fault at School, his Master, with a Ferrula, might have told him, he was as much an *exany-wigeon*, as ἐκένωσε would produce *exani-nition*. Behold the Champion for fairly stating Truths and Errors, ingeniously Pen'd, exactly Methodized.

§. XIII.

But why muſt the Rebuker be put on the drudgery of bearing up his Name and Reputation? Is it to make ſome Compenſation for the ſevere Diſcipline of *a faithful Rebuke indeed*, when Things went high againſt him of another nature than blemiſhing Goſpel-Truths, inſtead of fairly ſtating them? But of this *Altum Silentium*, waiting for God's bleſſed Gift to him, of a ſound inconteſtible Repentance, which, if true, will appear in a profound Humility; which when viſible, will rejoyce the Hearts of all that pity and pray for him.

§. XIV.

In Page 17, he ſays, *Many and grievous Crimes were laid to Mr.* Williams's *Charge*. This methinks looks faltring in the Rebuker, the Champion's Champion, to give an intimation of the Charge againſt Mr. *Williams*, which one would have thought ſhould have been laid to ſleep; but it ſeems many Crimes he was charged with, and was nothing proved, was the Old Diſciple Mr. *K.* his Teſtimony nothing. But all the Crimes are waſht off by Three Eminent Divines leaving the *Pinners-Hall* Lecture to countenance Mr. *Williams*, after the Merchants had declined his Service there, that ſo the heavy Charge againſt him might not leſſen his Reputation, though by it they have not increaſed their own; but have given a bleſſed Occaſion for a fuller and clearer Publication thereof, the Free Grace of God in Chriſt Jeſus, without any concurrence of our Works to juſtifie us, than was preach'd there before, by their Places being ſupplyed at the ſaid Lecture, by Free Grace Preachers. O the Infinite Goodneſs of God! that out of this Colliſion, and by their Cauſeleſs departure from that Work which God had called them to, he hath made his Grace to ſuperabound in that place.

§. XV.

All Objections made againſt Mr. Williams's *Book are accounted for.* O! how happy would it be if this were made out. What all accounted for? This is ſo high that, I dare ſay, the Rebuker will think twice before he ſay it again; becauſe there are many Objections

or Exceptions in Dr. *Chancy*'s, Eſq; *Edwards*, and other Books, unaccounted for, to which no Satisfaction was ever given; and particularly, that of his ſaying, *The Righteouſneſs of God by Faith, which the Apoſtle deſired to be found in*, Phil. 3. *did principally intend our Goſpel Holineſs*: Which diſmal Interpretation, I do not find, had any Publick Recantation made to it; and ſo all Objections are not accounted for.

§. XVI.

If Mr. Williams *ſhall hereafter Write, or Preach, any thing in derogation of the ſubſcribed Articles, it will oblige him to make Satisfaction; but for his Book, that has received its Compurgation.* I muſt beg your Pardon here. Can it ſuffice the whole World, where his Book has been ſent, and his Errors taken vent, that at laſt he hath *ſubſcribed* the Articles drawn up, but never publiſhed, ſo as to counterpoize his Book? His Book ſtill ſpeaks, being countenanced by 49 Miniſters, whom he has drawn in to ſign his fair ſtating Truths and Errors: And what leſs than a publick renouncing the Errors found therein, atteſted by thoſe that ſubſcribed his Book, can be a Satisfaction, eſpecially renouncing that of *Phil.* 3. 9. ? O! that we had as warm a Zeal for the Righteouſneſs of God as holy *David* had, then we ſhould not ſay, that all in Mr. *Williams*'s Book is accounted for, ſo long as that mention of Chriſt's Righteouſneſs being to be found in, is called our Goſpel Holineſs, and that this is not publickly renounced: For *David* ſaith in *Pſal.* 71. 15. *I will make mention of thy Righteouſneſs, even of thine only.* What have we to rejoyce in, or boaſt of, but this Righteouſneſs only, and not ſet up our Goſpel Holineſs in the place of Chriſt's Righteouſneſs, which is the Righteouſneſs of God?

§. XVII.

At length our Rebuker is come into the Field of Battle againſt Dr. *Criſp*; and, without any Prologue, falls foul on him in *page* 23, charging the Diſſenting Brethren (as he calls the Congregational Paſtors, Mr. *G. G. T. Cole*, *Nath. Mather*, &c.) with having dipt too deep in Dr. *Criſp*'s Doctrines, which he calls *Criſpian Heterodoxies*, thus, *It's an unqueſtionable Truth, that ſome of them had vented ſuch ſtrange*

ſtrange Doctrines, that it gave umbrage that there might be found among them one or two, or ſo, that had dipt very deep in thoſe CRISPIAN HETERODOXIES; of which one is, *That* (the Elect) *any are in the ſight of God juſtified or intituled to Eternal Life, before they are effectually called.* To which, in the Spirit of Meekneſs, I would ſay firſt, this is a Scurrilous Term at beſt, to ſay it is a *Criſpian Heterodoxy*, for the Doctor to ſay, with many Famous Divines before the Doctor was extant, *That in the ſight of God ſuch are intituled to Eternal Life before called*; of which there may be a taſte by and by: But for the Rebuker to caſt ſuch Dirt on the Name of one whom his great Opponent, Mr. *Williams*, could beſtow a Commendation on, that *he believed Reverend Dr.* Criſp *a Holy Man*; this is the Rebuker's ſetting up a Sign over his own Door, with this Title, *Here lives a Beſpatterer of a fervent Exalter of the Lord Jeſus. Solomon* tells us what he is, *who condemns the juſt*, Prov. 17. 15. which I pray God may not be ſaid of the Rebuker, that *he is an abomination to the Lord: But righteous Lips are the delight of Kings*, Prov. 16. 13. Not fulſome flattering Lips to a Supporter of Antichriſt. It had been a due piece of Modeſty, before he had ſtigmatized the Doctor thus, to have evinced ſome Heterodoxies of him he ſcoffs at; but thus to run a tilt, and ſtab his precious Name, before any Proof of Heterodoxy, is not becoming a Miniſter of the Goſpel, or a Gentleman, much leſs doth it become an Old Diſciple of Jeſus Chriſt our Lord, who was meek, and though reviled, reviled not again; but he hath told us, *Judgments are prepared for Scorners*, Prov. 19. 29. which I beſeech the Lord to divert from the Head and Family of the Rebuker. What a Scoff, or Scorn, is here put on a fervent Servant of the Lord Jeſus, (his Enemies being Judges) to Nick-Name him at the firſt daſh *Criſpian Heterodoxy*, and ſo to make his Name and Family the Reproach of City and Country; whereas many Thouſands in both, have for Fifty and Five Years ſince he dyed, accounted his Name, under Chriſt, as ſweet Oyntment, having had their Souls refreſhed with the Savour which was caſt abroad, in his opening the Excellencies of his Lord and Maſter, in his Sermons, among ſo many Thouſands. I'll give one of the greateſt Inſtances that is, in an Expreſſion of that Great Divine, the Reverend Mr. *Thomas Cole*, who departed this Life the 16th of *September*, 1697, who was ſo raviſhed and tranſported with the Sermons of Dr. *Criſp*, that he ſaid, over and over, in the preſence

ſence of many, *That if he was worth but* 100 *l. in all the World, and Dr.* Criſp's *Sermons were not to be had under* 50 *l., he would give it rather than not have them*; and this he ſaid ſeveral Years after his firſt ſaying ſo. And ſaid before a great Number of Eminent Miniſters, whereof the Reverend Mr. *How* was one, *That if Dr.* Criſp *be an* Antinomian, *then I am one*; and he told me that Mr. *How* ſaid, *And ſo I am alſo, if he be one.* And, if I miſtake not, he ſaid Dr. *Bates* was one in the Company that ſaid, *And ſo am I.* But now that the New Law is ſet up, they draw off their Suffrage, and the Doctor's Works are called *Criſpian Heterodoxies.*

§. XVIII.

In Page 23, the Rebuker brings in the Diſſenting Brethren, called upon by the United ones, to renounce ſome odd Notions, as he calls them; the third of which I note, it being, *That any are in the ſight of God juſtified, or intituled to Eternal Life, before they are effectually called,* &c. This is to be renounc'd as a *Criſpian Heterodoxy*, though countenanced by Men of greater Name than Dr. *Criſp*. If known to God are all his Works from Everlaſting, which the Rebuker cannot deny, then *in the ſight of God*, all are Juſtified from all Eternity, I ſay, *in God's ſight*, that are not actually Juſtified in their own Perſons, till united to Chriſt by Faith. But beſides, that ſort of Juſtification of the Elect, *in God's ſight*, from Eternity, there are ſeveral Scriptures which import that which is tantamount to Juſtification of the Elect actually, though not perſonally, *in God's ſight*, from Eternity, as *Jer.* 31. 3. *Yea, I have loved thee with an Everlaſting Love*: Which Everlaſting Love, all agree, is as well from Eternity paſt, as to Eternity to come; and if loved from Eternity, what is that ſhort of being then juſtified? For God loved them as he ſaw them in Chriſt undertaken for to be juſtified by his Righteouſneſs: But that which goes higher, they were the Delight of Chriſt from all Eternity; *Prov.* 8. 26, 30, 31. *While as yet he had not made the Earth——— I was by him, as one brought up with him; I was dayly his Delights, and my Delights were with the Sons of Men.* Here was the high Effect of Eternal Love, Jeſus Chriſt, the Wiſdom of the Father, he from all Eternity, and in all Eternity, he was the Delights of the Father; and during the ſame Eternity, the Son's Delights were with, or in, the Elect given him of the Father; *Thine*

they-

they were, and thou gaveſt them me. So that there was an Eternal Complacency in the Lord Jeſus, in and to all that he was to redeem, by laying down his Life; and if ſo, did not he delight in them, as having Grace given to them in Chriſt before the World was? And ſo he looks on them as Redeemed, as Juſtified, and as Sanctified by him; though it was not actually accompliſhed in their Perſons, yet it was actually concluded between the Father and Son, in the Council of Peace, *Zach.* 6. 13. and God thereupon took Chriſt's Word, or Covenant, for it, as if it were actually done, upon which account *Abraham*, and all the Old Teſtament Believers, were juſtified and ſaved before Chriſt had actually paid the Ranſome for many. Thus being undertaken for by Chriſt from Eternity, they were lookt on by God as having a *repreſentative being* in Chriſt from all Eternity, when choſen in him, and Grace given them in him from all Eternity, 2 *Tim.* 1. 9. And this our Repreſentative being from all Eternity in Chriſt, even Mr. *Clark* himſelf, in his Notes on the Bible, was forc d to allow. Therefore to renounce abſolutely that the Elect are juſtified *in the ſight of God*, before their effectual calling, is to bear hard on thoſe Scriptures that declare God's Everlaſting Love to them, and Chriſt's Delight in them, from all Eternity, and Grace given them in Chriſt before they are effectually called; of which ſee Mr. *Pemble*, and Dr. *Twiſs*, by and by.

§. XIX.

I cannot paſs without a Remark on the different Epithets the Rebuker gives to *Socinianiſm*, and his *Criſpian Antinomianiſm*. How ſoftly doth he tread on the Graves of Horrid *Socinians*, and how ruffly he deals with the *Independants*, for that which he calls in them *Antinomianiſm*? It is in *fol.* 25, where *Socinianiſm* he calls but an *Error*, but *Antinomianiſm* is *Hereſie*; thus, *The United Brethren had given demonſtration—— againſt all* Socinian *Errors——— They did try theſe Diſſenting Brethren (Mr.* Griffith, Cole, Mathers,) *whether they were ſound in the Faith, in oppoſition to the* Antinomian *Hereſies*; of which he gives a Catalogue of 21. So that with them it is but an *Error*, or a ſmall *Peccadillo*, a little Trip, to deny the Deity and Satisfaction of our Lord Jeſus, with the *Socinians*; but it is an *Hereſie*, a damning Hereſie, to ſay, That an Elect Perſon is, *in the ſight of God*, juſtified before effectually called: or to ſay, A Believer works

works from Life, and not for Life, with thoſe he counts *Antinomians*. O *Kratiſte Theophile!* (ſo I call the Rebuker now) where is your Zeal for our Lord Jeſus, to be ſo favourable to the *Socinians*, as to call it only an Error in them to deny our Lord Chriſt's Deity.

§. XX.

I cannot but ſtand in admiration, and can ſcarce believe my Eyes, when I look on this Catalogue or Bed-roll of 21 *Antinomian Hereſies*, my Dear *Kratiſte* hath loaded his Brethren with, for diſſenting from Mr. *Williams* his Goſpel-Truth ſtated (a-mis). I hope it may not be unprofitable to my ſelf, and ſome others, to ſpend a few Thoughts, by ſearching what the Scriptures of Truth ſay about them; for which I implore the Holy Spirit's aſſiſtance, that he would bring to remembrance the bleſſed Truths therein, relating hereunto.

§. XXI.

The firſt is, That *a Goſpel Threat, if not a Katachreſis, is a Bull.* This methinks is ridiculouſly called a *Hereſie*, to ſay, a Goſpel Threat is a Bull. What of Hereſie can you make this? But let us ſee what the Spirit ſaith concerning the Goſpel, what it is: He ſaith by the Angel, *Behold I bring you glad Tidings, a Saviour is born*; or, *I Goſpelize this to you, that Chriſt is born.* And what is it but a Bull, or a Calf like a Bull, to put a *Threatning* to *Glad Tidings*, and call that Goſpel? One may as well ſay that, *Curſed is every one that continues not in all things written in the Law*, is *Goſpel*, as any other Threat: But if Curſes, becauſe written in the New Teſtament, are the *Goſpel*, then our *Neonomians* have done their Buſineſs effectually, and we have a new Thing, a *Curſe*, for what they call *Goſpel*, beſides the Lord Chriſt's Goſpel, which is, that he Jeſus is come *to ſave his People from their Sins*; not but that the Threat is made uſe of in the hand of Chriſt in publiſhing the Goſpel of Salvation by him; but to ſay that the *Threat* is the Goſpel, is the ſame as to ſay, that Condemnation is a Pardon, which whether Bull or Calf matters not, but to be ſure it is very near to a Contradiction; and my Dear *Kratiſte* muſt ſtrain hard to make the ſaying ſo, to be an *Antinomian Hereſie*: But here he marſhals it as the Captain-General

of

of the 21, how formidable then muſt the following 20 be, if this *Man of Straw* muſt lead the Van, that 'tis an Hereſie to ſay, *a Goſpel-Threat is a Bull.* But leaving this Moon calf,

§. XXII.

His ſecond Hereſie is, *That Pardon is rather the Condition of Faith, than Faith is of Pardon.* That is to ſay, That Faith rather flows from Pardon, than Pardon from Faith; and for any to ſay ſo, is with him an *Antinomian* Hereſie; which is a ſtrange Strain, for the Scripture ſaith, *We are juſtified freely by his Grace*; which Juſtification includes Pardon; then we are *Pardoned* freely by his Grace, *not of Works, leſt any boaſt*; if ſo, then we are not pardoned upon account of Faith, as a Condition of it, but upon account of Chriſt's Blood waſhing away our Sins, which is called the Righteouſneſs of God, and this is received by Faith; but Chriſt, with this Righteouſneſs of his, firſt receives or apprehends us; and then being apprehended by him, we, by his Spirit, are enabled to apprehend him by Faith; and ſo the Righteouſneſs of God is *revealed from Faith to Faith.* The Apoſtle doth not ſay, the Righteouſneſs of God (wherein our Pardon is included) that this is *made ours by Faith*, or that Faith is the *Condition* of our having it; but Faith is that *whereto it is revealed* to us: It was given to us before when Chriſt firſt apprehended us, but it is *Revealed*, made manifeſt to us, that it is ours by Faith wrought in us, and more and more *Revealed* as Faith increaſes, it being *revealed from Faith to Faith*, mark it is *to* Faith. So that this Hereſie amounts to no more than this, as for a Perſon to ſay, That Chriſt (and Pardon with him) firſt takes hold of us, is the Root of an endleſs Life in us, and ſo works Faith in us: This with you is Hereſie, but with us ſound Truth, elſe we ſhould never have either Pardon or Faith; and *this we muſt averr*, rather than to ſay, that Faith is the Condition, or Root or Principle, from which our Pardon flows or grows, becauſe to call Faith a Condition of Pardon, any other way, than as it is an Eye that Pardon is revealed *to*, and an Hand that receives a Pardon firſt given, is to make Faith a Co-partner with Chriſt's Blood, and God's Free Grace, which muſt not be aſſerted.

§. XXIII.

His third Hereſie to be renounc'd, I think, is as Ridiculous as the firſt, and that is this, 'Tis a Hereſie to ſay, *It was Sin as to the Anomia that Chriſt bore*; *The Fault of Sin was laid on Chriſt*. That is, with them Chriſt did not beare the *Anomia*, the Iniquity of Sin, and Chriſt did not beare the *Fault* of Sin, that is to ſay, with the *Neonomians* Chriſt bore Sin without the *Anomia* of it, or Chriſt bore Sin without the *Fault* of it; which is the ſame as to ſay, Chriſt bore *Sinleſs Sin* and *Faultleſs Sin*; which is, beſides its being a Catachreſis, or Bull to bear *Faultleſs Sin*, 'tis a total Overthrow of the whole Goſpel, and of all our Salvation by Chriſt's Sufferings; for if Chriſt bare only *Faultleſs Sin*, then he bare only the Puniſhment, and that very Unrighteouſly too, and left the Fault for us to do away as well as we can, with Tears of Repentance, and with our New Obedience, which will never waſh our *Black-a-moor* Souls White, or elſe we muſt beare the Fault to all Eternity, for nothing can waſh away the Stain and Pollution but the Blood of Chriſt: But by their Doctrine Chriſt hath not done away the *Anomia*, nor borne the *Fault*. But in plain *Engliſh*, I muſt ſay to my Dear *Kratiſte*, and all his Friends, that vent and vend ſuch Doctrine, It looks very Boldly and Affrontingly, to teach the Holy God to ſpeak; He ſaith over and over in the Old and New Teſtament, that Chriſt bare our Iniquity, our Tranſgreſſion, our Sins; he bare our *Sins* in his Body, he hath done away *Sin* by the Sacrifice of himſelf, he bare our *Sins*, our very Sins, without any diſtinction of *Puniſhment*, *Guilt*, *Stain*, *Fault* or *Filth*; he bare our Sin, and for theſe Gentlemen to talk of bearing Sin without the Fault, or to talk of Faultleſs Sin, how bold a Stroke at the Root of the Goſpel is this, and how dreadful a Thought muſt this make, in all that come to God for Pardon through the Blood of Chriſt, to hear it aſſerted by the great Goſpel-Staters, that Chriſt bare *Sin*, 'tis true, but he left the *Fault* for the Sinner to waſh off by his Holy Life, and to do otherwiſe they call *Antinomian* Hereſie. But for Argument, If Sin be laid on Chriſt without the Fault, then 'tis no Sin, for what is Sin but the Tranſgreſſion of the Law? And what is that but Fault? And beſides, this is to make God infinitely *Unjuſt*, and alſo *Cruel* to our Lord Jeſus, his Dear and Only begotten Son, to inflict the Heavy Dreadful Puniſhment which was laid

on

on him for Sin, when this Sin, as to the Fault that deſerved the Puniſhment, was not laid or charged on him: So that Chriſt was by ſuch Doctrine puniſhed where no Fault was charged: From ſuch Doctrine the Good Lord deliver all that deſire Salvation by and through our Lord Jeſus: This is ſtrange Doctrine, to tell us of Faultleſs Sin borne by Chriſt: But it is the ſame ſort of Divinity as a *Goſpel-Threat*, or a *Glad-Tyding-Threat*; firſt we have Goſpel Threat, that's our New Goſpel; and now comes Faultleſs Sin, and that's the Curſe that Chriſt bore. But by the way, there could be no *Curſe* in Chriſt's Sufferings, if he did not beare the *Fault* as well as the *Puniſhment*: But Bleſſed be God our Good Old Bibles have no ſuch Language in them, but tell us plainly he bare our *Sins*, our very *Sins*, *and hath waſhed us from our Sins* (that is, from all the *Fault*, *Stain* and *Pollution*) *in his Blood*. Therefore leaving this Idle Hereſie, let us ever adore him that hath done away our Sins, our very Sins, all that appertains to them, by the Sacrifice of himſelf, to whom be Glory for ever and ever.

§. XXIV.

He proceeds to aggravate this third *Antinomian* Hereſie, as he calls it, and ſaith, 'tis Hereſie to ſay, *Chriſt was reputed a Criminal, not only by Man, but by God*. This is the more ſtrange, becauſe my Dear *Kratiſte*, the Rebuker, owns that Chriſt ſuffered, *loco noſtro, vice noſtra*, in our place, in our ſtead. And how this could be, and he not a reputed Criminal, is a Paradox, unleſs he means in our place was no more than as the *Socinians* ſay, for *our good only*; 'tis true, this he is charged with, and he gives but too much occaſion for it, but I cannot believe he excludes Chriſt in his Suffering, making Satisfaction to God in our ſtead, and his bearing away our Sins by his Suffering, and imputing his own Righteouſneſs to us for our Good. But whatever he grants, here we ſee he brings in this Clauſe, of Chriſt being *reputed* a Criminal by God, to be one of thoſe which he calls *Abominable Doctrines*. In the ſame page 25. *Which if not Antidoted againſt* (he ſaith) *will prove a Bane and Poyſon to the Soul*. O whither is my *Kratiſte* driven in the Hurricane of his diſturbed Zeal for Mr. *Williams*. Could Chriſt beare our Sins, and be puniſhed for our Sins, even to that Extremity, as to cry, *My God, my God, why haſt thou forſaken me*: Could the Juſt ſuffer Juſtly

for the Unjuſt, and not be a *reputed Criminal?* What ſhall we make of the Juſtice of God, to ſay, *Awake, O Sword, againſt the Man that is my Fellow:* If this Fellow of God, this Bleſſed Holy Spotleſs Lamb of God, had not the Sins of his People ſo charged on him, that he was look'd on as a reputed Criminal, ſtanding in their place, with all their Sins laid on him; and ſo though he was not a Criminal in the leaſt *actively*, yet he was look'd upon by God as a Criminal *repreſentatively*, in their ſtead whoſe Crimes and Sins he bore. This is the General Argument of all the Orthodox, How could God juſtly puniſh him, if he was not a *reputed* Criminal, as ſtanding a Surety for us? What was Imputed to him, if not our Sin, when he bare our Sins, and cryed out, *My Soul is exceeding Sorrowful to Death?* But to be plain, it appears our Lord Jeſus was a *reputed* Criminal, when Innocent to Perfection in himſelf, in that he owns all the Sins of Believers to be *his Sins*, as in *Pſal.* 40. 7. compared with the 12th Verſe, he ſaith, *Lo, I come to do thy will, O God:* Then it follows, *Mine Iniquities have taken hold of me, ſo that I am not able to look up: They are more than the hairs of mine head.* This is ſpoken by our Lord Jeſus, as is plain in *Heb.* 10. 9. here he owns they are *his* Iniquities; How were they *his?* but as he ſuſtained the Perſons of all the Elect, and ſo was a *reputed* Criminal in their ſtead, and their Sins being by the Lord laid on him, he takes them on himſelf as his *own* Iniquities, and ſaith, They are more than the Hairs of his Head. And again, in *Pſal.* 69. 4, 5. Chriſt ſaith, *Then I reſtored that which I took not away, O God, thou knoweſt my Fooliſhneſs, and my Sins are not hid from thee.* Then it follows, *The Zeal of thine Houſe hath eaten me up:* Which is plain of Chriſt. So that our *Fooliſhneſs and Sins* being laid on him, he calls them *his*, and ſaith *right*, for they were *really* his, though but by Imputation, as a Debt is really a *Sureties*, though he be but a Surety, yet that's enough, and ſo our Lord Jeſus found it, when he was in his Agony, Sweating clodders of Blood, and on the Croſs, crying, *My God, why*, &c. ſure he did not cry out ſo terribly for faultleſs Sin, but as a reputed Criminal for real Sin laid on him.

§. XXV.

The Fourth Hereſie, as he calls it, is, *As to the Elect, there never was any Guilt upon them, in reſpect of the Righteous Judgment of God*

in.

in foro Dei, *but that which accompanied the Letter of the Law ſetting in with Conſcience.* Where he pick'd up this Offenſive paſſage he ſhews not, but that it goes among his abominable Doctrines this he declares. Now how far this is Hereſie, we will at preſent only conſult Famous *Twiſs*, who was no *Antinomian*, and ſee what he ſays of Pardon *in the ſight of God before Faith*, nay from Eternity, as it was an Immanent Act of God, *Twiſs de Electione*, Sect. 25. Fol. 294. he proves Forgiveneſs to be before Faith, even at Chriſt's Death, nay from Eternity. His words are theſe,

" *Quanam erit illa peccatorum remiſſio quæ fidem conſequitur ?*

This is his Queſtion, then he anſwers as follows.

" *Remiſſio enim peccatorum ſi* Quidditatem *inſpicias nihil aliud eſt*
" *quam aut punitionis negatio aut volitionis puniendi negatio, ſit ergo*
" *peccata remittere nihil aliud quam nolle punire, at hoc nolle punire ut*
" *actus immanens in Deo fuit ab æterno, nec fidem conſequitur nec*
" *Spiritus Sancti operatione in nobis terminare deprehenditur, Quod*
" *vero operatione Spiritus Sancti nobis hac parte per fidem contingit*
" *aliud eſſe non poterat quam SENSUS Gratiæ Dei. Ex quibus*
" *conficitur non potentialem tantum, ſed & actualem peccatorum re-*
" *miſſionem Chriſtum morte ſuâ à Patre impetraſſe nobis paucis conclu-*
" *dimus immediatam mortis Chriſti effectionem eſſe expiationem Pecca-*
" *torum. Sive pro peccatis plenariam Satisfactionem quæ quidem nobis*
" *non innoteſcit niſi per Fidem & Spiritus Sancti operationem.* Which is to this purpoſe :

" *What is that Forgiveneſs of Sins which follows Faith ?*

Which he anſwers thus :

" Forgiveneſs of Sins, if you conſider the *Quiddity* (or Eſſence)
" of it, is nothing elſe but either a denying of Puniſhment, or deny-
" ing a Will to puniſh : Therefore to remit or forgive Sins, is no-
" thing elſe but not to will to puniſh. Now this not to will to pu-
" niſh, as it is an immanent Act in God, it was from Eternity, nei-
" ther doth it follow Faith, neither is it held to terminate by the
" Operation of the Holy Spirit in us ; but what belongs to us by
" the

" the Operation of the Holy Spirit, in this matter, can be nothing " elſe but a *SENSE* of the Grace of God; from which it is gathered, " not a Potential only, but alſo an Actual Remiſſion of Sins, Chriſt " obtained of the Father for us at his *Death*. In ſhort, We con- " clude the immediate Effect of Chriſt's Death to be Expiation of " Sins, or a full Satisfaction for Sins, which truly is not made known " to us but by Faith, and the Operation of the Holy Spirit.

Here you ſee this Famous Doctor evacuates your charging it to be an *Antinomian Hereſie* to ſay, *in foro Dei*, there never was Guilt on the Elect in reſpect of God's Righteous Judgment; and to make good your Charge, I hope you will not call him an *Heterodox Apochryphal Antinomian*.

§. XXVI.

His fifth Hereſie he charges, as *Antinomian*, is, that *Union to Chriſt is before Faith, at leaſt* Naturâ, *and we partake of the Spirit by vertue of that Union*. It is to admiration that this firm ſolid Truth ſhould be called Hereſie. Can any thing be more clear, than that Faith is a *Fruit* of Union to Chriſt, unleſs it be a dead Faith? *Can a Branch bring out Grapes before it is united to the Vine, Chriſt Jeſus?* Doth he not ſay, *Without me you can do nothing*? I would ask, whence can a living Faith come, but from *Union* to Jeſus Chriſt? Can it ſpring out of corrupt Nature, and ſo bring us to Chriſt? A dead Branch may be tyed to the Vine, but a living Branch grows out of the Vine. The Apoſtle was of the mind, that Chriſt firſt takes hold of us, before we can, by Faith, take hold of him; according to *Phil.* 3. 12. *I follow after, if that I may apprehend that for which I am alſo apprehended of Chriſt Jeſus*. Here he was firſt apprehended of Chriſt, as Dr. *Manton* told us well at *Pinners-Hall*, and from thence infer'd, (as well he might) that all that partake of Chriſt are firſt apprehended of him, and ſo he unites himſelf to them before they can act Faith on him, which is their apprehending him. They muſt make Chriſtians to be *Monſters*, that make them to live as Members of Chriſt by Faith, before they are united to him. How can a Man poſſibly, that is *dead* in Sins by Nature, come to believe in Chriſt, unleſs Chriſt comes firſt and *quickens* him, by uniting himſelf to the Soul? Hence the Apoſtle ſaid, *It pleaſed God to reveal his*

Son

Son in me, Gal. 1. 16. Till then he was a zealous perſecuting *Phariſee*, and could have not only called all Chriſt's Diſciples *Antinomians*, but have ſlaughtered them too, as ſome now ſlay their Names; but when Chriſt took hold of him, and God revealed his Son in him, then he conferred not with Fleſh and Blood, but in the way that *they counted Hereſie*, *he worſhipped the God of his Fathers*; believing what is written, *Acts* 24. 14. The ſecond *Adam* is the *quickening Spirit*, and quickens all his Seed before they can live: *You who were dead in Sins hath he quickned.* Sure here was Union of Chriſt to them, thereby quickening them when dead in Sins, before they could put forth any living Act of Faith in him; or elſe we muſt feign, that a Believer hath a Spiritual Life in him, that is not from Chriſt, if he have Faith before he is united to Chriſt, as ſome pretend; and ſo there would be two Spiritual Lives in a Believer, one before Union to Chriſt, which works Faith, and the other from Chriſt upon acting our Faith: But this *Aſs* of our own Spiritual Life, and the *Oxe* of Chriſt's Life in us, will not draw well together. So that I think, I may ſafely conclude, this is no Hereſie to ſay, that Union to Chriſt is before Faith; much leſs is that which follows an Hereſie to ſay, *that we partake of the Spirit by vertue of that Union.* This is brought in as part of the fifth Hereſie. Whence do the Branches partake of the Sap of the Vine, but from the Root, by Vertue of Union to the Vine? 'Tis ſtrange to admiration, that this ſhould be queſtion'd by thoſe who, like *Peter*, ſeem to be Pillars in the Church, to call it an *Antinomian Hereſie* to ſay, *We partake of the Spirit, by vertue of Union to Chriſt.* If the Spirit be not in us before Faith, how can he convince of Sin in not believing, and thereby work Faith? Doth not the Scripture ſay plainly, 1 *Cor.* 12. 8, 9. *To one is given, by the Spirit, the word of Wiſdom, to another Faith by the ſame Spirit?* Doth the Spirit give Faith, and is he not then in the Soul to work Faith before it is wrought? Is not the *Former* before the Thing *formed*? If ſo, then ſure my Dear *Kratiſte* was in a great Miſtake, and has ſadly impoſed on thoſe that profeſs Faith in our Lord Jeſus, to rank this for a Hereſie, *That we partake of the Spirit by vertue of our Union to Chriſt, which in* Natura *is before Faith.*

The ſixth, as being much akin to the former, I paſs only with the naming of it. 'Tis Hereſie, he ſaith, to ſay, *Juſtification, in regard of Application, muſt be before Believing.* Whoſe Saying this is, or whence it is taken, I know not: If the meaning be, that God applyes

applies it to us, or reckons it to us, before our Believing, that we are Juſtified: This is ſo far from Hereſie, that I think the contrary is a Contradiction: Or 'tis Nonſenſe for me to believe a Thing is mine, before it is given me, or applyed to me, and ſo made mine. And in that Senſe the Application of Juſtification, by God's Spirit, to my Conſcience, *that God hath loved me, and given his Son for me*; this muſt firſt be applyed to me before I can believe it, or elſe my Believing is but Preſumption. But if by Application of Juſtification before Believing, he means, that the Soul doth apply it to himſelf before his Believing, I think he is to ſeek for any that hold that Tenet.

§. XXVII.

His ſeventh Hereſie is this, That *the firſt Application*, ordine Naturæ ſaltem, *is to an Ungodly Man*, eo nomine, *that he may believe*. That this is a bleſſed Goſpel-Truth, and no Hereſie, appears by what our Bleſſed Lord Jeſus ſaith, That *he came not to call the Righteous, but Sinners*. And his immediate Call made them follow him; as *Levi* from being a Publican to be a believing Diſciple: Nay, ſaith our Lord, *Publicans and Harlots enter into the Kingdom of God before you. Ye believed not; but the Publicans and Harlots believed*, Matth. 21. 31, 32. Here was Application to ungodly Wretches, *eo nomine*, that they might believe; and when Publicans and Harlots they did believe, and ſo came off from their Ungodlineſs: Yea, the Dog *Syrophenacian*, as Chriſt called her, ſhe had Faith given her while ſhe was a Dog, even to the Admiration of Chriſt himſelf; who ſaid, *O Woman, great is thy Faith!* And ſaith the Apoſtle, for a full Proof that the Application is to an ungodly Man *eo nomine*, *While we were Enemies, we were reconciled to God by the Death of his Son*: Nay, as God will have it, the very word *ungodly*, which they oppoſe as Hereſie, is aſſerted in the Scripture, that the firſt Application of Chriſt is to an *ungodly* Man, in *Rom.* 4. 5. *To him that believeth on him that juſtifieth the* ungodly, *his Faith is counted for Righteouſneſs*. If the Bleſſed Apoſtle ſaith, God juſtifieth the *ungodly*, I trow, this is no Hereſie in him; but if *Heterodox Dr.* Criſp ſay the ſame words, then 'tis an *Antinomian Heterodoxy*. Now there's a great out-cry, what do you make God to be? Is God ſuch a Friend to Sin as to juſtifie the *Ungodly*? Doth it become the

the Holineſs of God to juſtifie an *ungodly Man*? This is the way to vindicate all licentious *Antinomianiſm*, That God juſtifies the *Ungodly*; and that while he is *an Enemy he is reconciled to God*. O out upon ſuch profane *Antinomians*! We can allow the Apoſtle *Paul* to uſe ſuch Language, becauſe we can diſtinguiſh this into, he doth *not juſtifie the Ungodly*, that the Apoſtle means ſo whatever he ſaith; but we cannot bear it, that *Apochryphal Tobias* ſhould ſay ſo, nor that *Myſterious Nonſenſe* ſay ſo, as Mr. *Williams* called Mr. *Cole*, we cannot bear it in him; for this is to open a gap to Profaneneſs, to ſay, *God juſtifieth the Ungodly*.

§. XXVIII.

The eighth Hereſie is to aſſert, That *we believe that we may be juſtified declaratively*. The Caſe I take to be thus: The Apoſtle ſaith in *Gal.* 2. 16. *We believe that we may be juſtified by the Faith of Jeſus*; from whence the *Neonomians* conclude, that the τὸ *credere*, our Act of Faith, is that very Thing which juſtifies us, or that we are juſtified by our *Work* of Faith; if not by *Works* of Faith and Holineſs, (which ſometimes they joyn) yet at leaſt by a *Work*, by our Act of Believing: Whereas the Orthodox, according to the *Homilies and Doctrine of the Church of* England, from plain Scripture, put Faith it ſelf from us, as that Act that juſtifies, and ſay, Faith juſtifies only *declaratively*, as it manifeſts to the Conſcience our being juſtified by Chriſt's Blood, *Rom.* 5. 9. and freely by *his* Grace (not *our* Grace of Faith) through the Redemption that is in Jeſus. *Rom.* 3. 24. *Titus* 3. 7. It is ſtill aſcribed to *his* Grace, not any Grace in us; our Grace of Faith being only the *Inſtrument*, or Hand, given us of God to receive Chriſt, and all in him. If Juſtification be as they would have it, from any Act of ours as the Ground or Cauſe of it, then we are not freely juſtified by *his* Grace, but by *our Work* of Believing; which, if not a *Popiſh*, is an *Arminian* Tenet, to blemiſh the Free Grace of God in Jeſus Chriſt. So that it may be ſafely concluded, that it is no Hereſie to ſay, our Juſtification by Faith is *declarative*, in as much as the *Eſſence* of Juſtification is by the Blood of Jeſus, and the Grace of God, imputing it to us, is the form of our Juſtification; which being received by Faith, is thereby manifeſted or declared to the Conſcience by the *Illumination* of the Holy Spirit, concurring with our Spirits therein. See the *Aſſemblies Catechiſm.*

§. XXIX.

The like ſort of Hereſie to this laſt, we find well ſpoken to by Famous *Pemble*, in his Treatiſe of *Grace and Faith*, in *fol.* 22, to prove God's being reconciled to the Elect before they believe, and ſo to take off the Clamour from Dr. *Criſp*; as if it were *Antinomian Hereſie* to ſay, we believe that we may be juſtified declaratively. Mr. *Pemble* argues ſolidly thus; *Now that God doth actually love the Elect before they are regenerate, or can actually believe, may appear thus:* (1.) *Where God is actually reconciled he actually loves, but with the Elect, before they actually believe, God is actually reconciled; therefore he loves them before their Faith. The* Minor *is evident; becauſe, before they are born, a full Satisfaction and Atonement is made by Chriſt, and accepted on God's part, whereon actual Reconciliation muſt needs follow: He was the Lamb ſlain from the beginning of the World.* (2.) *If God did actually love the Elect before Chriſt's time, when an actual Reconciliation was not made, then much more may he actually love the Elect after the Atonement is really made by Chriſt's Death, even before they do believe it. The former is true by the Salvation of the Patriarchs, therefore the latter may not well be denyed.* (3.) *Election, Vocation and Faith, are Fruits of God's Love to the Elect; which Graces he beſtows on them, becauſe he loves them.* Now I argue; If God loved his Elect from Eternity, and this Love neither *increaſeth* nor *diminiſheth*, as in God, as Mr. *Pemble* ſaith anon, then it is plain, that in the Righteous Judgment of God, *foro Dei*, there was never any Guilt on them, after they were delighted in by Chriſt: For God doth not take a Sinner by the Hand; that is the ſame as, he may be ſaid, not to love guilty Souls; but he doth take the Elect by the Hand from Eternity. As they are choſen in Chriſt from Eternity, ſo they were delighted in by Chriſt from Eternity; therefore the Elect, as Elect, are not guilty in the ſight of God: For if they were, how ſhould they be delighted in from Eternity, as having Grace given them in Chriſt, by the Father, from Eternity? 2 *Tim.* 1. 9. and *Prov.* 8.

§. XXX.

And now my hand is in with Mr. *Pemble*, and becauſe the Rebuker, and others, may, if the Lord pleaſe, ſee their Miſtake in their hard Cenſure on Dr. *Criſp*, and others, to ſay 'tis Heretical for them to ſay, *That Juſtification is before Faith*, I ſhall a little inlarge on this eighth Hereſie. 'Tis well known Mr. *Pemble* was no *Antinomian*, yet he ſaith, in concurrence with Dr. *Twiſs* and Dr. *Criſp*, thus; *In foro Divino, in God's ſight Juſtification goeth before our Sanctification; for even whilſt the Elect are unconverted, they are then actually juſtified and freed from all Sin by the Death of Chriſt, and God having accepted of that Satisfaction, is actually reconciled to them.* (2.) *There is Juſtification*, in foro Conſcientiæ, *in our ſenſe, which is but the revelation, and certain declaration, of God's former ſecret Act, of accepting Chriſt's Righteouſneſs to our Juſtification.* And why is not the out-cry of Hereſie againſt this Good Man? who aſſerts ſo plainly the actual Juſtification in God's ſight before the Converſion of the Elect; and that the Juſtification in our Conſciences, is but the *revelation* and *declaration* of the former *ſecret* Juſtification before God.

§. XXXI.

To the like purpoſe is the Confeſſion of the Aſſembly at *Weſtminſter*, on the Article of Juſtification, which ſaith, *Chriſt by his Obedience and Death did fully diſcharge the Debt of all thoſe that are juſtified.* Here our Sins are called a *Debt*, which our Rebuker makes a *dangerous word*, and here this Debt is fully diſcharged; when? even at Chriſt's Death. And if ſo, then I argue with the Apoſtle, if the Debt was diſcharged then, *Who can lay any thing to the charge of God's Elect*, either of Sin or Guilt? *It is Chriſt that dyed, yea rather, that is riſen again.* Sure this was no *Antinomian* Aſſembly, yet they make the Debt diſcharged at Chriſt's Death.

Sot ye spirit of god first Conveys Life & grace into ye soul; from which springs forth a true & lively faith to aprehend or believe it, as I aprehend my pemble

§. XXXII.

But Mr. *Pemble* goes farther in this Point, and ſaith, " That Faith " doth not precede Participation with Chriſt, appears: (1) Our San- " ctification wrought by the Spirit, conveys Life and Grace into our " Souls when we are void of Faith, and before 'tis ask'd. (2.) Our " Juſtification in God's ſight, which was long before we were born, " is purchas'd for us by Chriſt: 'Tis vain to think, with the *Arme-* " *nian*, That Chriſt's Merits only made God PLACABILEM, " not *Placatum*; no, the Ranſom is paid and accepted, all the Sins " are actually pardoned; this grand Tranſaction between God, and " the Mediator Jeſus Chriſt, was diſpatch'd in Heaven, before we " had a Being; yet the Benefit of it was ours, and belonged to us " at that time, though we never knew ſo much, till after that by " Faith we apprehended it: As Lands may be ſettled on an Infant, " though he knew nothing of it till he come of Age. O! what clear Teſtimony is here, to convince the *Neonomians*, that beſides expreſs Scripture, thoſe that the Rebuker calls *Antinomians*, have very good Company going with them.

§. XXXIII.

Here I cannot omit from the word *Placabilem*, to reflect on what one of the Deſerters of *Pinners-hall* Lecture, well known to the Rebuker, ſaid there, about *April* 1693, not without great Trouble to ſome of the Auditory, That Chriſt's Death was to make God *PLACABLE*. As rank *Arminianiſm* as can be, which was well anſwered there the ſixth of *June* 1693 by Worthy Mr. *Lawrence*, though the ſame Perſon was never anſwered there as I heard, to a worſe piece of *Arminianiſm* that he uttered there, to the Scandal of *Pinners-Hall*, viz. That Adam's *firſt Sin was not ours*, or *We did not Sin that firſt Sin, that Sin only corrupted our Nature*. Which is clean contrary to the Apoſtles ἐφ' ᾧ in whom all Sinned, *Rom.* 5. 12.

Now we may no longer wonder to ſee ſuch Perſons Symbolize with, and be Champions for unſound Mr. *Williams*, who holds, That more than the Elect may be Saved; Witneſs theſe words of his by way of Scorn to his Oppoſers, in his Appendix to *Goſpel Truth ſtated*, *It is not enough* (ſaith Mr. *Williams*) *that we own that Chriſt abſolutely*

lutely redeemed the Elect, ſo as to purchaſe ſaving Graces, as well as Benefits, to be infallibly theirs, unleſs we add, that all others are in ſtate of Devils, as having no real offers of Life on Goſpel terms: Nor is their Salvation poſſible if they will Repent and Believe. Here he holds it *poſſible*, that others, beſides the Elect, may Repent and Believe, and ſo their Salvation is poſſible. Nay herein *Antiſozzo*, whom my Dear *Kratiſte* hath a great value for, doth partly coaleſce in *Page* 103, ſaying, *When God gave the Promiſe to the common Parent of Mankind, there was a poſſibility in the thing, that that means of Salvation might have been derived to all thoſe Rivulets into which his Poſterity ſhould be ſub-divided: If it was not, I conceive the Fault was theirs, not God's*, (as if it would have been a Fault in God, if he did not give means for all to be Saved, when they had Damned themſelves.) Thus *Antiſozzo* has in a manner laid Salvation open in common, to Elect and Non-elect, to Veſſels before of old ordained to Condemnation, *Jude* 4. as well as to Veſſels of Mercy, for whom the Kingdom was prepared from the Foundation of the World, *Matt.* 25, directly contrary to the Confeſſion of the Aſſembly, which they both have Subſcribed, though I find not that they ever recanted this Expreſſion. The Aſſembly ſay, on the Point of God's Decree *directly*, that none but the Elect can be Saved thus, *Theſe Angels and Men, their number is ſo certain and definite, that it cannot be increaſed or diminiſhed; neither are any other redeemed by Chriſt, effectually Called, Juſtified, Adopted, Sanctified and Saved, but the Elect only.* For the proof of which, they quote 2 *Tim.* 2. 19. *John* 13. 18. & 17. 9. & 6. 64, 65. & 10. 26. & *Rom.* 8. 28. *I lay down my Life for the ſheep*, and *ye* (Phariſees) *ye believe not, becauſe ye are not my ſheep.* Thus theſe great Men have aſſerted, and this our *Neonomians* ſubſcribe to, in order to deceive the Simple, to believe they are Orthodox, when here 'tis viſible, how Heterodox theſe two great Contenders for the New Law are, plainly deviating from the Aſſembly, in allowing a *Poſſibility* for the Non elect to be Saved. But I beg for them the Mercy of God, to give them the Eye-ſalve of his Spirit, to ſhew them their Miſtake.

§. XXXIV.

The Ninth and Tenth Hereſies are ſcarce worth mentioning, they being only ſome curtailed Expreſſions, that the Antagoniſts to the Free-

Free Grace of God, in his eternal Love to poor Sinners in Chriſt, do take from the Writings of ſome of the Aſſerters of our Sins being fully done away, by the Death of our Lord Jeſus, and from thence this Phariſaical Spirit quarrels at them, and charges them for laying a ninth Hereſie, *It is denied that God requires Faith, as an indiſpenſible Qualification, in them whom he will Juſtifie by Chriſt's Merits.* How this is worded by his *Antinomians* he mentions not, whether they deny Faith indiſpenſibly in Infants or Lunaticks or no: So that this Quarrel needs little anſwer, ſeeing they know that we are as much for Faith as themſelves, if not more, as it excludes Works in the Point of Juſtification; but not for Faith to take the *Crown* off from the Head of Jeſus, and it ſelf to wear the Honour of Saviug us in whole, or in part.

§. XXXV.

Such another is his Tenth Hereſie, *All that a Believer can pray for, is the farther Manifeſtation of Pardon; for he knows that all his Sins are pardoned.* This is a manifeſt Breach of Charity, for he knows they pray for more; and though they may at ſome Seaſons, have full Aſſurance of being accepted in the Beloved Jeſus, wherein they ſee all their Sins were done away in his Blood, when he, to Sanctifie the People, Suffered without the Gate: Whereupon they, upon Believing, cry, Glory to him who hath loved them, and waſhed them from their Sins with his Blood. Yet they daily pray for freſh Diſcoveries of the ſame, which, as to their Conſciences, is a Freſh Pardon, or renewing of Pardon. I hope my Dear *Kratiſte* will not deny, That by one Offering, he hath for ever perfected thoſe that are Sanctified; and that he Sanctified the People with his own Blood, when he Suffered without the Gate. If ſo, then all ſucceſſive Pardons, upon freſh Acts of Faith, are only the Clearing up of Pardon to the Conſcience, that there ſhould be no more Conſcience of Sin: Whereas the Grand Pardon in the Court of Heaven was, as Mr. *Pemble* ſays, when Chriſt was delivered for our Offences, and raiſed for our Juſtification; which is not manifeſt to the Conſcience till Faith comes. And thus this Hereſie vaniſhes, having only left us a Teſtimony, that the *Neonomians* do Boggle in the point of Pardon, and would hook in our Faith to be a Joynt-Saviour with Chriſt, by being a procurer of Pardon, rather than a Manifeſtation of it.

§. XXXVI.

§. XXXVI.

It is an Amazement his 11th Hereſie, which is this, *A Believer is to work from Life, and not for Life.* For anſwer, If a Man be a Believer, he is a Living Member of Chriſt, and ſo he Works *from* Life in Chriſt: Sure then this cannot be the Hereſie intended here, to ſay he works *from Life*: Then this is his Hereſie, That a Believer works not *for* Life. But how can that be Hereſie? to ſay, A Believer doth not *work* for Life; when the word ſaith, *The Gift of God is Eternal Life*, Rom. 6. 23. If it be *Gift*, then it is not *Work'd* for by us, do Men call that a Gift that is wrought for? that is, Wages; Death indeed is wrought for by Sin, *for the Wages of Sin* (which is in our beſt Works) *is Death*, but Life is the Free Gift of God: How then can it be called Hereſie to ſay, *A Believer works not for Life? Antiſozzo* was once of another Mind I find, but the Rebuker does well to conceal his Name, for to call this Hereſie, muſt needs caſt a ſad Reflection. What more ſubſtantial Truth is there, than that a Believer works from Life, and not to gain Life by his Works? Whither ſhall we run, if we do not maintain this for Truth, That a Believer works not, that he by his good Works might procure to himſelf Eternal Life? No; but he works from a Divine Principle of Life in him, that he may glorifie God for the Gift of Eternal Life, through his Son Jeſus Chriſt. O! how true is that of *Luther*, *Every Man hath a Pope in his Belly*; and how ready are we to run into the Dregs of Popery to *Work for Life*.

§. XXXVII.

The Twelfth is, 'Tis Hereſie to ſay, *It's a great Truth, that God ſees no Sin in a Believer.* I hope it is a great Truth, and no Hereſie, that God ſaith, *I have blotted out, as a thick Cloud, thy Tranſgreſſions, and as a Cloud, thy Sins*, Iſa. 44. 22. And if blotted out, it is to ſhew that God doth not ſee them: And if God ſaith, He has caſt them into the Depth of the Sea, and he has caſt them behind his Back; and he will remember them no more: Is it not the ſame thing, as not to ſee them? And doth he not ſay, He hath not beheld Iniquity in *Jacob*; not but that they had Iniquity enough; but when their Sins are covered with the Robe, the fine white Linnen of Chriſt's

Chriſt's Righteouſneſs, then it may be ſaid, without Imputation of Hereſie, 'tis a great Truth, and a Bleſſed one, that God ſees no Sin in a Believer: Sure my Dear *Kratiſte* had ſtrangely forgot himſelf, to call this glorious Truth a Hereſie.

§. XXXVIII.

The Thirteenth, *Sin can do no real hurt to a Believer.*

Anſwer. If, as Sin *abounds*, Grace much *more abounds*, (which nevertheleſs is no Encouragement to any to Sin but a Devil) and if all works for good to thoſe that love God, then though Sin may bring dreadful Chaſtiſements, they are for good, and not for real hurt, to a Believer; not that we are to continue in Sin that Grace may abound, God forbid.

§. XXXIX.

The Fourteenth, *God is not diſpleaſed with his People, nor angry with the Perſons of Believers for their Sins.*

I anſwer. God ſaith, whom he loves, he loves to the end; whom he loves, he may Rebuke and Chaſten, and yet not be angry with them; he is angry with the Wicked every day; but as to his People he is God, and changes not, and his Kindneſs endures for ever: This is ſuch a Maxim, that 'tis the concluſion of every Verſe of the 136th *Pſalm*, we tranſlate it, *His Mercy endures for ever*, but the word is, *chaſdo*, *his Kindneſs*, 'tis that which endures for ever. I know the Rebuker loves a learned Teſtimony from Man, to concur with the Word of God; take it then from one never accounted an *Antinomian*, though in this as great an one as Dr. *Criſp*, nay, ſuch another as the Apoſtle *Paul*. I ſay in this particular, concerning the Unchangeableneſs of God's Love to his People, even Famous *Pemble*, who ſaith thus in his Tract of *Grace and Faith*, Fol. 22. *I would have you* (ſaith he) *learn a Diſtinction between God's Love in it ſelf, and its Manifeſtation to us. The firſt is* PERPETUAL, *from all to all Eternity without* CHANGE, *Increaſe or Leſſening, towards every one of the Elect: But the Manifeſtation of this to our Conſciences begins in time at our Converſion. We may truly ſay, that God's Love to us, when he decreed to Save us, is one and the ſame, without Addition, with that which he manifeſts to us when he glorifies us*, (if not, ſay I, there

there is a Change in God) *That holy Flame of Love burns as hot to us now as then; his Love to their Persons is from Everlasting the same; nor doth their Sinfulness lessen it (though it may hide it) nor their Sanctity increase it; because God, in loving their Persons, never considered them otherwise, than as most perfectly Holy and Unblameable in Christ. God approves of their Persons, while he disallows their Corruptions; and when his fiercest Wrath was shewed against their Sins, in the Person of Christ, then did God most compassionately love the Persons both of Christ, and of all the Elect.* O! that our New-law Men, would or could well weigh these Passages, highly consistent with the Unchangeable unvariable immutable Nature of God. This Testimony, though but Humane, is founded on good Ground, *I the Lord change not*. Had Dr. *Crisp* written this, then we had had an Out-cry of Notorious *Antinomian* Heresie. But we must wait at the Throne of Grace in behalf of Opposers, for 'tis God alone gives Eye-salve, to see into the Mystery of the unsearchable Riches of his Grace, to poor Sinners in Christ, that their Sinfulness doth not lessen his Love to the Elect; though he still hates Sin in them, as much as if they were Damned to Eternal Burnings for every Sin which is due to them; but they are borne and suffered for by our Blessed Lord Jesus, the Just for the Unjust, by his once Suffering for Sins (even for all and every Sin of those given to him from Eternity) that he might bring us to God: To whom be Glory for ever.

§. XL.

The Fifteenth Heresie, as he calls it, is, *Legal Convictions before Saving Faith, are no more than Sin, it's but the filthy Conscience polluting Guilt of Sin.*

Answer. Surely my Dear *Kratiste* forgot himself here, or rather the Word of God, which he should ever steer his Course by: Doth not the Scripture say plainly, *Whatsoever is not of Faith is Sin?* Rom. 14. 23. And doth not the Apostle shew what he got by his Legal Convictions before Faith, that the Law wrought in him all manner of Concupiscence, *Rom.* 7. *I was alive without the Law, but when the Command came* (when Legal Convictions came) *Sin revived, and I died; and Sin taking occasion by the Command* (or by Legal Convictions) *wrought in me all manner of Concupiscence.* Here we see the Fruit of Legal Convictions; O! how ill doth it

become ſuch as would be accounted Miniſters of the Goſpel, to run thus to *Moſes*, and to talk at that rate; as if any Work of ours, before true Faith, were ought but Sin; and if Sin, it muſt be Conſcience-polluting; And where is the Hereſie now? If there be Sin in our beſt Duties after Faith (or elſe why was the High Prieſt to have a Plate of Gold on his Fore-head, to take away the Iniquity of their Holy Things) what then are Works before Faith, but Conſcience-polluting? I deſire my *Kratiſte* to take another Turn with the Reverend Aſſembly, and ſee what they ſay of this, *viz. Works done by Unregenerate Men, becauſe they procced not from an Heart purified by Faith, they are ſinful.* Titus 1. 15. *To the Defiled and Unbelieving, is nothing pure.*

§. XLI.

The Sixteenth, *All imperfect Holineſs is Sin.* This methinks the Rebuker may bluſh to mention for an Hereſie, ſeeing the Scripture ſaith, He that errs in one point, is guilty of all, and *Curſed is he that continues not in all things written in the Book of the Law to do them.* So that the diſcontinuance a moment from doing all things commanded in the Law, brings a Curſe, if there be but the leaſt Deviation from the perfect Rule: So that if our Holineſs be in the leaſt ſhort of the full Requirement of the Law, it brings a Curſe, which it could not do if it were not Sin. But here lies the Core, the Heart of the *Armenian* Spirit as I take it, That God accepts imperfect Holineſs for Chriſt's ſake, in the ſtead of perfect: As for the firſt part, that God accepts imperfect Holineſs for Chriſt's ſake, the Orthodox do hold; but it is only as Chriſt hath taken away the Sin of the Imperfection, by his once offering himſelf for all the Sins of the Elect; but God never accepts it as perfect, or in the ſtead of perfect, that would be to accept it for what it is not, much leſs doth God accept us for our imperfect Holineſs: Beſides the Scripture ſaith, All our Righteouſneſſes are as filthy Rags, What is that but Sin? And the Aſſembly ſay, *The beſt Works wrought by us are defiled*; and if ſo, then 'tis no Hereſie to ſay, All imperfect Holineſs is Sin. And one would wonder how it ſhould enter into the Thoughts of theſe Antagoniſts, to ſubſcribe what they have done of the Aſſemblies Confeſſion, and yet aſſert that to be Hereſie, which is owned by them for ſolid Truth.

§. XLII.

The ſeventeenth Hereſie is to ſay, *Turn ye, Turn ye, why will you dye? is but the triumph of the Law over a dead Sinner.* Anſwer, The bare outward Call to Sinners to turn, you will grant, is not ſufficient to turn them; for they are, by Nature, dead in Sins and Treſpaſſes, and there muſt be an Almighty Power put forth to quicken them, beſides the bare Call, *Turn ye, turn ye.* It is God that muſt work both the Will and the Deed; for *without me*, ſaith Chriſt, *you can do nothing.* If ſo, what is the Call to turn, without the Spirit of God effecting the turn, but a manifeſtation of God's Right to command, which you may call the triumph of the Law? You will not ſay, that God hath loſt his Right to command us to turn to him, though we are dead, and are not able to turn, till there goes forth from God, with his Call, an Almighty ſaving Power of turning us to him; and on this account the Church prays, *Turn thou me, and I ſhall be turned, Jer.* 31. 18. And till then, the Call is but God's triumphing in his Sovereignty, in the Law, over poor dead Sinners.

§. XLIII.

The eighteenth is a very weak Hereſie, though a long one, and in truth no more a Hereſie, than 'tis Hereſie to ſay, Chriſt took not the Nature of Angels, but the Seed of *Abraham*; but however this comes in the Bed-roll, to fill up the number; and 'tis thus, *The Eternal Life, in which the Angels were created and confirmed by Chriſt, differs from that Eternal Life which Believers have in Chriſt: The one is a Creature Life, or a created Life, the other is the Eternal Life of God communicated in time.* This, though not of the Eſſence of Chriſtianity, or a Fundamental, may be a little explained, and ſo it will appear that it is no Hereſie. But ſome Perſons are glad of a ſmall Occaſion to quarrel. The only Ground for quarrelling at this Expreſſion, is, That the Life of a Believer is the *Eternal Life of God*; by which, I ſuppoſe, is meant of God-Man, the Lord Jeſus Chriſt. Now take it in that Senſe, then Chriſt being the Life of every Believer, they have the Eternal Life of God-Man in them, ſo as the Angels have not. Chriſt took not their Nature; they are not

Members of his Body, of his Fleſh, and of his Bones, and Believers are; *Eph.* 5. 30. He is not their Reſurrection and Life, as he is the Believers. Is it not a great Truth, that by Vertue of their Union to Chriſt by Faith in his Fleſh and Blood, the Fleſh and Blood of him who is the Eternal Son of God, they have that Eternal Life in them, from him, which the Angels have not? As to the Eternal Life which the Angels have, and ſhall enjoy, what is it but a created Life? Whereas the Life of Chriſt in his Saints, and with them to all Eternity, is their participation of his Life, as he is more than a meer Creature, as he is God-Man; and they one with him, partaking of the Divine Nature, as the Branches partake of the very Nature of the Vine; not that they are Godded with Chriſt God-Man, but in an *ineffable* manner they partake of his Divine Nature, being made one Body, incorporated into him, and ſo one with him; which muſt comprehend an Eternal Life being in them, which is more than meerly created, they *being filled with all the fulneſs of God, Eph.* 3. 19. That is, as they have Chriſt in them, the hope of Glory, in whom dwells the fulneſs of the Godhead Bodily, but in Believers he dwells only Spiritually.

§. XLIV.

The nineteenth they make a great one, *viz. That Believers are as Righteous as Chriſt; I mean, not in a way of Similitude, but in a way of Equality.* Here is high Diſingenuity, to quote part of a Sentence. For Mr. *Mather*, from whom this is taken, though he ſaid ſomewhat to this purpoſe at *Pinners-Hall*, yet he put in ſeveral Qualifications of the Expreſſion, whereof one was, *That they were as Righteous as Chriſt, as they did partake of his Mediatorial Righteouſneſs, and of that part only, of that Righteouſneſs, which was wrought out for them.* To this there may be more ſaid, when I anſwer the Rebuker's ſaying, That Mr. *Williams* had denyed his Redeemer, if he had not denyed Dr. *Criſp*'s Aſſertion, of a change of Perſons. In the mean time, I leave this Scripture to be pondered, *That we might be made the Righteouſneſs of God in him*, (Chriſt), 1 *Cor.* 5. 21.

§. XLV.

§. XLV.

The twentieth is, *That Christ's Incarnation was no part of his Humiliation.* This is brought in (I suppose) to insult over the Grave of Mr. *Mather*, who could doubtless have so explained his meaning, as it needed not have put Mr. *Williams* on shewing his great Parts and Learning, to go to confute it for an *Antinomian Heresie*, in interpreting ἐκένωσε by a new *English* word, well enough agreeing with the *Neonomian Doctrine*, calling ἐκένωσε *exanimition*, which he might as well call *exany-thing*, or to make it chime, his next Interpretation of ἐκένωσε, *exinanition*; instead of his calling it *exany-nition*, it may be *exany-wigeon*, or any thing else, as his mighty Learning may coyn for it. If Mr. *Mather*, in that Expression, meant it of meer Incarnation, without respect to Mediation for Sinners, how was his Incarnation any Humiliation, more than God the Father his dwelling in the Heart of the Humble and Contrite is his Humiliation? May not God the Father, or God the Son, assume what shape they please, as well as the Holy Spirit assumed the shape *of a Dove*, and yet that no Degradation or Humiliation? It is true, God is said to humble himself to behold things in Heaven, but that is spoken Figuratively, as *his Eyes behold, his Eye-lids try the Children of Men*; but to say, God is humbled by it, is harsh; and so to say, that Christ's meer Incarnation was his Humiliation, is to deny him the liberty to assume what form he pleases, or to make it a diminution of his Glory, is what, I suppose, cannot well be maintained. I am sure his Incarnation was a Glorious Exaltation of our Humane Nature; and would it not be harsh to say, he could not exalt our Nature without depressing his own? God is able of Stones to raise up Children to *Abraham*, much more is Christ able to take our Nature, when made Sinless, and not thereby degrade his own. But let Mr. *Williams* run away with his Triumphs over Mr. *Mather*, calling him *Blow-flame*, and make an *exanimition*, or an *exany-thing* of him, when all is done, this Expression, among wise Christians, will hardly pass for an Heresie to say, *Christ's meer Incarnation was not a part of his Humiliation, though his Incarnation, as Mediator, was.*

§. XLVI.

The laſt, the one and twentieth, is, *We coaleſce upon believing into one Myſtical Perſon with Chriſt, which is diſtinguiſh'd from Legal Union, which is before Faith.* Whoſe Expreſſion this is, I am to ſeek, but methinks 'tis very harmonious with the Goſpel; and if this deſerves the Name of Hereſie, we muſt ſeek a New Goſpel. What can be more coaleſcing than that of Chriſt? *You in me, and I in you.* Or that of the Apoſtle? *We are Members of his Body*, &c. *Eph.* 5. 30. And *he that is joyned to the Lord is one Spirit.* Is not this one Spirit, one Perſon? Is the bleſſed Holy Spirit the Third Perſon in the Trinity? Is he a Perſon, and are not Chriſt and his believing Members becoming one Spirit, are they not become thereby one Perſon? Why elſe are they called Chriſt? 1 *Cor.* 12. 12. Is this novel, uncooth and unintelligible, to my Dear *Kratiſte*, a Maſter in *Iſrael*? Need Chriſt, and they, go into his Mothers Womb to become one Perſon?

§. XLVII.

As for *Legal Union before Faith*, I know of none, unleſs he means a fœderal Union, ſuch as Children of believing Parents have, or bare nominal Chriſtians have. Sure theſe may be diſtinguiſh'd, without Offence, from ſuch as have a Myſtical Union by Faith, without any Hereſie attending it. Thus we conclude the 21 *Antinomian Hereſies*, which have met with a *Presbyterian* Laſh, as the Great Apoſtle *Paul* did with the like from the *Jews*. They appear not ſo formidable as the *Neonomians* would make them, but rather, ſome of them, ſhine forth with brighter clearneſs, for great Goſpel-Truths, by their being ſo ſet forth. This I am comfortably ſatisfied in, that God hath, by the late Abuſe put on Evangelical Truths, held out by the branded Dr. *Criſp*, Mr. *Cole*, and many others, he hath inlightened many Souls thereby; and I wait, in aſſured hope, that God will in his bleſſed time, which is haſtening, make the Light of the Sun of Righteouſneſs, ſhining in the Goſpel, to be as the Light of ſeven Days, when Men will not put Light for Darkneſs, and Darkneſs for Light. Which the Good Lord, for the ſake of thy dying and interceding Son, our Lord Jeſus, do thou haſten.

§. XLVIII.

§. XLVIII.

In the mean time, to our grave Rebuker, I ſay, *Kratiſte Theophile*, moſt excellent Sir, take heed you be not a *Theomaikos*, a Fighter againſt God, while you deſign to juſtifie a Man whom you cannot vindicate with Honour, till he renounce ſome Expreſſions in his Books which fight directly againſt the Goſpel, eſpecially that Soul-endangering one in his Preface to *Goſpel-Truth ſtated*, which is this, *I affirm that the Righteouſneſs of God*, Phil. 3. 9. *principally intends the Goſpel-Holineſs of a Perſon juſtified by Chriſt's Righteouſneſs*: Which is an Interpretation that is directly oppoſite to all ſound Proteſtants Judgments. From ſuch Interpreters of a Goſpel-Truth the Lord in Mercy deliver all his People, and from being a Champion for ſuch an Interpreter, the Lord deliver the Rebuker, and all his 49 Vouchers.

§. XLIX.

In Page 27 he bewails the Caſe, and ſaith, *And thus the Breach became beyond the United Brethrens making up.* He means, I ſuppoſe, beyond their *Power* of making up; that is, becauſe theſe *Antinomian Hereſies* were not recanted. And no wonder that it was beyond their Power to make up the breach that theſe Points made; for how can Truth and Error coaleſce? If the *Poor Presbyterians*, as he calls them, do inſiſt on the renouncing theſe 21 Doctrines, as Hereſies, which have much of the Marrow of the Goſpel in them, as appears from plain Scripture, and ſound Authors, already quoted, they may enjoy their Repoſe in their own benighted Sentiments, but may not imagine, that they who are clearlyer inlightened in the Myſteries of the Goſpel, having taſted the *good old Wine of God's Everlaſting Love of Electing them in Chriſt*, that they will come to the new Wine of a pretended New Law given them by Chriſt, That we performing Goſpel-Obedience with our ſincere indeavours to fulfil that New Law of Faith, Love, Repentance, Holineſs, and perſeverance therein; this, though imperfect in its ſelf, ſhall be accepted inſtead of perfect, by Vertue of the Righteouſneſs and Merits of our Lord Jeſus. Which in effect is to ſay, that we are not ſaved by Grace, but Chriſt hath merited that we ſhould ſave our ſelves.

§. L.

That this is their meaning, appears by what Mr. *Williams* (who ſeems to be their general Mouth) has ſaid, in his Preface to *Man made Righteous by Chriſt's Obedience:* Where he rebukes his *Antinomians* for owning no Law of God, that admitted of faulty Obedience; and by way of Contempt to Mr. *Cole*, &c. he ſaith, *They own no Law but the Law of Works, which admitted nothing ſhort of perfect ſinleſs Obedience.* So that he looks on it as an horrid Error to hold, that no Law is given by God that admitted of Obedience, that had Sin in it: Which ſhews plainly that they hold, that God has ſet up a Law in the room of the Moral Law; and that this their New Law, which they have invented for God, and wretchedly impute to God, it doth admit of Sin in the Obedience to it; than which there cannot be a more horrid Affront offered to the Holy God, *viz.* That God ſhould ſet up a Law that allows Sin. Now if contradicting ſuch Doctrine as this, is accounted *Antinomianiſm*, then to be freed from their Slanders, we muſt rob God of his Honour, nay, deny him to be God, to comply with their Doctrine of charging on God his making a Law, that allows Sin in our Obedience to it. For I dare be bold to ſay, in Contradiction to ſuch an Aſſertion, and in Zeal to the pure Holy Nature of God, God never did, nay never can, and that's a bold word, but true, if God be God, and Holineſs his Nature, he never can make a Law that admits of any thing but *Sinleſs Obedience:* For God ſaith, *he cannot behold Iniquity*; and for any Man, or number of Men, or for any Angels of Heaven, to talk at that rate, for God to make a Law that admits of Sin, let him be *accurſed.* To talk of a Law that admits of Sin, is to make the Maker of ſuch a *wooden Law* to be little better than a *wooden God.* It is enough to make ones Fleſh to tremble, and Spirit riſe into a rage, againſt the bold ſtrokes of ſome Ungodly Pens that corrupt the Goſpel and Minds of Men, to talk of a Law of the Holy God that admits any thing of Sin. Mr. *Williams* and his Juſtifiers, have ſubſcribed to the *Aſſemblies Confeſſion of Faith*, and they ſay upon the Head of Repentance, *There is no Sin ſo ſmall, but it deſerves Damnation*; and they juſtifie it by that Scripture, *The Wages of Sin is Death.* But our *Neonomians*, our New-Law Men, bring in God making a Law, that admits of *Faulty Obedience*, or Obedience that

is

is not Sinleſs, which is all one with Faulty Obedience. Now my Dear *Kratiſte*, this Man's Champion, pray where is this accounted for? And if not, how can it be expected, that the Breach between the Orthodox and theſe ſhould be made up? *Offences will come, but woe to that Man by whom they come.* To ſuch a Man as would impoſe a Law, allowing Sinning Obedience: And if Sinning, then it hath Sin in it; and if ſo, and that the Aſſembly ſay right, (from the Wages of Sin being Death) *the leaſt Sin, never ſo ſmall, deſerves Damnation*, then they will bring in God making a Law, in complying with which Men ſhall be damned: For Men ſhall be damned for Sinning Obedience, ſo far as the Law hath Power over any Man; and if they are ſaved, it cannot be by a Sinning Complyance with their New Law, but meerly of Grace, on account of the perfect Holy Law of God, which admits of nothing but Sinleſs Obedience, by its being fulfilled by our Lord Jeſus for us, and by his Blood taking away our Sins, in coming ſhort of the Holy Law of God. Now if our Rebuker will continue rebuking, I would pray he would imploy his Talent in rebuking ſuch Doctrines, as bring in a Law of God that allows of Sin, rather than on ſaying, *We work from Life, and not for Life.* Whereas 'tis a mad ſort of Work for Life, to work under their New Law that allows Sinning Obedience.

§. LI.

In Page 31, Mr. *Williams* is brought in, with an *Ecce Homo!* Behold the Man! by the Rebuker, in magnifying his Soundneſs in the great Point of Chriſt's Satisfaction; and ſaith, *I will ſpeak a great Word, NONE* (no none, not the Apoſtle *Paul* himſelf) *has ever more clearly ſtated this Truth* (of Chriſt's Satisfaction) *than Mr.* Williams, (ſaith my *Kratiſte*), *for which I refer you to his* Goſpel-Truth, *Chap.* 2. (where Mr. *Williams* ſaith) *Though our Sins were imputed to Chriſt with reſpect to the Guilt thereof, ſo that he, by the Father's Appointment and his own Conſent, became obliged, as Mediator, to bear the Puniſhment of our Iniquities; and he did bear thoſe Puniſhments to the full Satisfaction of Juſtice.* Here's a great Word, (*None ever more clearly ſtated*, &c.) for this great Confeſſion of Mr. *Williams*, and I am glad he owns our Guilt was imputed to Chriſt, ſo much of our Sins was imputed: But we have a Proverb, *That ſome Cows will give a good meſs of Milk, and kick it all down,*

and ſpill it when they have done ; ſo our great Truth-ſtater hath, in a few Lines, kick'd all this down : For though he allowed that our Sins were imputed to Chriſt, as to the Guilt of them, and that he bare the Puniſhments, yet he warily hides the *Socinian* here, and forbears ſaying, Chriſt bare the Sins ; 'tis only the Guilt of them was imputed, and the Puniſhment borne. This 'tis true he owns ; but what became of the very Sins, if Chriſt did not bear them ? We know what God ſaith of them, *He laid on him the Iniquity of us all* ; *and he bare our Sins in his Body on the Tree* ; but if Dr. *Criſp*, or Mr. *Cole*, ſay ſo, 'tis *Antinomianiſm*. But what ſaith the Admired Goſpel ſtater, after his *none more clearly ſtating this Truth* ? Why, he plainly denies Chriſt's bearing our Sins ; for within four Lines after his extolled vindicating the Doctrine of Satisfaction, he hath theſe words, *It is an Error* (ſaith Mr. *Williams*) *that he laid all the very Sins of the Elect on Chriſt*. Is not this a Man to be admired ? that in flat oppoſition to the Scripture, denies God's laying the Sins of the Elect on Chriſt : For to ſay he did not lay the *very* Sins on Chriſt, is to give God the Lye in plain *Engliſh* ; for the Scripture ſaith plainly, without a Trope or Figure, *The Lord laid on him the Iniquity of us all*. Did God lay our Iniquity on Chriſt, and not our *very* Iniquity ? Did he bear the Sins of many, and not their *very* Sins ? Will he have ſo much audaciouſneſs as to make God a *Cheat* ? To make us believe he laid our Sins on Chriſt ; but when it comes to the up-ſhot, it is not our Sins, not our *very* Sins, but ſomewhat like our Sins ; that is, Guilt imputed and Puniſhment borne, but for the *very* Sins they were not laid.

§. LII.

I confeſs 'tis much to find from ſuch a Pen, That God imputed the *Guilt* of our Sins to Chriſt ; but if he comes after, and ſaith, he means by Guilt imputed, as he ſaith of Sins laid on Chriſt, 'tis not the *very Guilt* ; where are we then ? We muſt ſtand to his Courteſie for not ſaying ſo. He may better ſay ſo of Guilt imputed, than of Sins laid, becauſe Sins laid is *very Scripture*, whereas Guilt imputed is a borrowed Term. Therefore I beſeech my Dear *Kratiſte* to ſtay his Admiration of him, in ſaying, *None has ever more clearly ſtated this Truth*, for fear it be found that none has more ſullied it : For what can the rankeſt *Socinian* ſay more, in derogation to the Truth of

of Christ's Satisfaction for our Sins, than to say, *'Tis an Error to say our very Sins were laid on Christ*? Nay, such an Error as, I fear, my Dear *Kratiste* can sublimate (by his Art of Bespattering) to make it to be the Dregs of *Antinomianism*, to say our *very Sins* were laid on Christ.

§. LIII.

Let us see a little what Consequence he makes of this Error, *Why then Christ was the Murderer*, (saith Mr. *Williams*) *Christ was the Blasphemer, Adulterer*, &c. And for this Dr. *Crisp* must be arraigned, with the Dregs of *Antinomianism* laid to his Charge, as if he was the Author of such horrid Expressions, that Christ was such an one *in himself*; whereas he hath excellent Authority, both *Humane* and *Divine*, for all that he has asserted. If Dr. *Crisp* had said, that *Christ was made Sin and a Curse*, and the Scripture had been silent therein, Mr. *Williams*, and his Champion, might have had Ground for the Accusation: But if so, why should not Dr. *Luther* come in for a Snack, and Dr. *Calvin* for a Lash? But as the Case is, Dr. *Paul*, the Apostle, must have the severest Stroke, for saying, *God made our Lord Jesus Sin for us, and a Curse*. But because, for Shame, they will not charge him with gross Blasphemy for so saying, they will distinguish away the force of the Words, by saying, he meant that Christ bore the Punishment, and not the *very Sins*; but left the Sinner to bear them.

§. LIV.

And farther, that Dr. *Crisp* may not bear all the Load that these Rigid Gentlemen lay on him, I shall give some Humane Testimonies, which concur with him, though they have had abundance from Dr. *Chancy*, and others, which must needs convince their Conscience, they being many of them unanswered; but for the present purpose they must have some of them again; therefore let us see what Mr. *Calvin* saith on *Gal.* 3. 13. It is thus; *Two Things are here to be considered, not only in the Person of Christ, but also in his Humanity: One is, That he was the Lamb of God, without Spot, full of Blessing and Grace. The other, That he took our Person; therefore he was a Sinner, and under the Curse, not so much in himself as in us.* O my

Dear *Kratiſte*, why do you not ſpend ſome of your Talent on this uncouth. novel, unintelligible Stuff of this Great Perſon, as well as on the Apochryphal Story of *Tobias?* And when your Hand is in, pray let Bold *Martin Luther* have a taſte of your ſowre Sauce on his ſweet Meat, which he gives you on *Gal.* 3. 14. for he deſerves it more than the Doctor you are ſo diſpleaſed with; *Luther* ſaying, *We may apply to Chriſt that whole* 27. Deut. *For as Chriſt is Innocent in this General Law, touching his own Perſon, ſo he is alſo in all the reſt; and as he is guilty in this General Law, in that he is made a Curſe for us, and hanged on the Croſs, as a Wicked Man, a Blaſphemer, a Murderer, a Traytor, ſo he is guilty in all others: For all the Curſes of the Law are heaped together, and laid upon him. He was therefore not only accurſed, but made a Curſe for us.* (And a little above he ſaid), *That he putting off his Innocency and Holineſs, and taking thy ſinful Perſon on him, might bear thy Sin, thy Death, thy Curſe.* Why is not this *criminated* for the Dregs of *Antinomianiſm?* Being read with *Arminian* Spectacles, it may paſs for ſuch, but if read by the Light of the Holy Spirit, in the Glaſs of the Word, it will be found pure clear Water of Life flowing from the Fountain of *Iſrael*, the Rock that followed them, our Lord Jeſus Chriſt; *Whom*, for our Everlaſting Comfort, *God made Sin for us, though he knew no Sin, that we might be made the Righteouſneſs of God in him.*

I muſt confeſs I am amazed at the Uncharitableneſs of ſome Men, in charging the Doctor with making Chriſt a Murderer, *&c.* as if he meant any otherwiſe than all ſound Orthodox Chriſtians do; that is, that he was only a Sinner by Imputation. And let my Dear *Kratiſte* but examine his Conſcience on conſulting the Doctor's Sermons, when his fierce Anger is allayed, and he will ſay, there is as Great and as Adorable a Senſe of the Glorious Excellency of our Lord Jeſus in his own Perſon, in thoſe Diſcourſes, as he can find in any Writings he moſt applauds; and that notwithſtanding it muſt be ſtill aſſerted, or we muſt all be damned, That for the ſake of poor Sinners he was made Sin and a Curſe for us: And it is well known that the Doctor meant, and ſo expreſt himſelf, that he was ſo only by *Imputation.*

§. LV.

The next is a very unbeſeeming and dreadful Charge againſt the Doctor in Page 38, where the Rebuker ſaith, The Doctor had affirmed *a wild, monſtrous Senſe of Change of Perſon between Chriſt and the*

the Elect; for which he quotes Mr. *Williams*, citing Dr. *Crisp* in these words, *pa.* 31, of *Gospel-Truth*, *Mark it well*, (saith the Doctor) *Christ himself is not so compleatly Righteous, but we are as Righteous as he; nor we so compleatly Sinful, but Christ became, being made Sin, as compleatly Sinful as we: Nay more, we are the same Righteousness, for we are made the Righteousness of God; that very Sinfulness that we were, Christ is made the very Sinfulness. So that here is a direct Change; Christ takes our Person and Condition, and stands in our stead; we take Christ's Person and Condition, and stand in his stead. So that if you reckon well, you must always reckon your selves in anothers Person, and that other in your Person.*

This is the monstrous Sense of the Doctor, upon which the Rebuker makes this dreadful following Comment; *And now you have it, that Change of Persons which the Doctor affirms, and Mr.* Williams *denies; which had he not, he had denyed his Redeemer, and betrayed the Gospel.* So then the Doctor hath in these words, in his Judgment, denyed his Redeemer, and betrayed the Gospel; *Cujus contrarium*: For upon search of Scripture, and keeping to it, it will be found, that the Doctor hath said nothing but plain Scripture, or clear Scripture consequence: And if so, it will appear that the casting this Dirt on the Doctor, is not on him, but on the Scripture, and the Spirit of God in the Scripture. Wherefore it is good to consider that word, *Acts* 5. 39. *If it be of God ye cannot overcome it, lest haply ye be found even to fight against God*, θεομάχοι. Our Rebuker and Mr. *Williams* think to blast the Doctor; but if his Assertions be clear deductions from the Word of God, then their calling this a wild Monster, may prove them to be θεομάχοι.

§. LVI.

It matters not much how the Doctor is traduced, but his plain Scripture Assertions to be called *Antinomian Heresies*, will prove dangerous, and to call them a wild Monster, may make such fall under the character of fighters against God; therefore to the Law, and to the Testimony. I pass by *Luther*, who in the Doctor's Sense saith, *Christ was the greatest Sinner in the World*; that is, by imputation of Sins to him. I say no more of Famous Dr. *Harris*, Christ sustained the Person of Sinners, how else could God punish him? But the Word of God must be our Shield; and I will oppose those two Scriptures, *The Lord laid on him the Iniquity of us all*, and *God made him to be Sin for us*, with those other two, *He shall be called*

the

the Lord our Righteouſneſs, as well as *He ſhall be called the Lord of Righteouſneſs*, the 33. & 23. *Jer.* with, *We are made the Righteouſneſs of God in him.* Theſe I oppoſe againſt all the Aſſaults of the Enemies of the Truth, or Miſ-ſtaters of this Goſpel-Truth, of the Change of Perſons.

§. LVII.

Did Dr. *Criſp* ſay, *Chriſt himſelf is not ſo compleatly Righteous, but we are as Righteous as he?* And did he not ſay, in the ſame Breath, *We are made the Righteouſneſs of God*, which is plain Scripture? Now, I pray, what difference is there between our being as Righteous as Chriſt, and our being the Righteouſneſs of God? God goes higher in his Expreſſion of our being Righteous, in ſaying, *We are the Righteouſneſs of God*, than if he had ſaid, *We are as Righteous as Chriſt*: And God may well be allowed (to ſpeak after the manner of Men) to declare his own Mind in higher Terms, than it is meet for Man to do. Then let us turn the Tables, and ſay, If God had ſaid in Scripture, by the Apoſtle *Paul*, that Chriſt himſelf is not ſo compleatly Righteous, but we are as Righteous as he; and if the Doctor had inferred from thence that we are made the Righteouſneſs of God; we that are poor Sinful Creatures in our ſelves, we are made the very Righteouſneſs of God in the abſtract of it, (that is, by imputation) then there might have been ſome Ground for Dirt to be caſt on the Doctor; but when he goes a degree lower than the very words of Scripture, and inſtead of ſaying, *We are made the Righteouſneſs of God*, ſaith, *We are as Righteous as Chriſt*: The oppoſing this muſt be accounted fighting againſt the Truth, not the Doctor. Pray what will Men make of this Righteouſneſs of God, which is the Righteouſneſs of God-Man Jeſus Chriſt the Mediator, his Righteouſneſs made ours, imputed to us, he being made of God to us Righteouſneſs? Do they make to be made this Righteouſneſs, is leſs than to be compleatly Righteous as Chriſt? Sure they will not ſo leſſen Chriſt, to make his Righteouſneſs to be ours, to be our being leſs Righteous than himſelf: If not, then this Righteouſneſs made ours, makes us, by Imputation, compleatly Righteous, as he is Righteous; which is the ſame as is his Name, *The Lord our Righteouſneſs*. And I will preſume, theſe Oppoſers will not be ſo baſe as to pretend the Doctor meant any other way, of our being compleatly Righteous as Chriſt, than by his Righteouſneſs made theirs, and imputed to them; whereupon he ſaith, *Thou art all fair my Love,*

Love, there is no ſpot in thee. And if ſo, where is the wild Monſter that he is ſo *ungenteely*, if not *invidiouſly*, charged with ?

§. LVIII.

It may be they will ſhew the Monſter in the next Paſſage of the Doctor, *Nor we ſo compleatly Sinful, but Chriſt became, being made Sin,* (mark, this is Scripture, *being made Sin*) *as compleatly Sinful as we.* Here, without doubt, is the Monſter : But if the Spirit of God looks ſtedfaſtly in the Face of him that makes this to be a wild Monſter, that *Chriſt, being made Sin, became as compleatly Sinful as we*; if the Spirit look with dazling Light on him from this Scripture, I ſuppoſe it may terrifie him for caſting Contempt on plain Scripture, to call it *wild and monſtrous.* And what can be more plain ? If Chriſt was made Sin, by his having our Sins laid on him, and imputed to him, than that thereby he became, by Imputation, as compleatly Sinful as we, and that in the ſame way as, by Imputation, we become the Righteouſneſs of God, and ſo are compleatly Righteous as Chriſt, *ſtill by Imputation.*

§. LIX.

This daring Contempt caſt upon plain Scripture Conſequence, with my hopes that the Spirit of God will caſt Beams of Conviction on the Conſciences of thoſe that expoſe it as wild and monſtrous, by his Glorious Irradiation into their Hearts of the Power of the Bleſſed Word, that *Chriſt was by God made Sin for us, that we might be made the Righteouſneſs of God.* This puts me in mind of an amazing Conviction, that I lately had aſſurance of from an extraordinary credible Hand ; it was of one *Allen* a Stage-Player. About Eighty Years ago, he the ſaid *Allen* was acting the part of Dr. *Fauſtus*, conjuring up the Devil, and he performed it ſo intently and effectually, that the Appearance of the Devil came before him in a dreadful Shape, with Noiſe and Stinks, that ſo terrified him, that he reſolved never to Act on the Stage more : Nay, 'tis ſaid, that he repented ſo mightily that he vowed all his Eſtate to the glorifying God ; and in purſuit thereof he builded *Dullidge* College, Four Miles from *London*, and endowed it ſo as to maintain a great number of the Name of *Allen*, with a Miniſter of the ſame Name to preach to them. Which I would apply thus ; That it may pleaſe God when Men will indeavour to evacuate plain Scripture, and call genuine Conſequences from it *a wild monſtrous Senſe*, he may cauſe their Conſciences to ſtare them in the Face, as a wild Monſter, and terrifie

terrifie them for ſo doing, which may be in great Mercy; for it is not good to *kick againſt the Pricks*, to load the Divine Truth, that *Chriſt was made Sin*, with being *monſtrous*, becauſe the ſhort Line of our Reaſon cannot fathom it. And to ſay the Truth, it is a Deep unfathomable, for our weak Underſtandings to conceive of by our Reaſon, that the moſt Holy, Harmleſs, Innocent God-Man Jeſus ſhould be made Sin for us, or that we Wretched, Vile, Miſerable Sinners ſhould be made the Righteouſneſs of God in him: But that which Reaſon cannot comprehend, we muſt beg of God Faith may receive, and live upon; *For the Juſt do live by Faith*, not by Sight or Reaſon.

§. LX.

The Doctor knew when he preach'd he had Enemies lay at the Catch, ſo he ſaith, and therefore guarded himſelf ſo ſtrongly with that clear Scripture, as clear as poſſible, to juſtifie his Aſſertion, and ſaith, *Chriſt being made Sin, became as Sinful as we.* If he had ſaid, (and not God) *That God made Chriſt Sin*; and if God had only ſaid what he ſaid, *Chriſt became as compleatly Sinful as we*, he had ſpoken preſumptuouſly; for he would by it have ſaid more of Chriſt's being Sinful than God had laid: But he ſheltering under God's Word, of God's making Chriſt to *be Sin*, he from thence infers only, that Chriſt was as *Sinful* as we; which of neceſſity muſt be taken for his being ſo by *Imputation only*, that is, by the Lord's laying on him the Iniquity of us all; and this *being Sinful as we*, is leſs derogatory to Chriſt than to ſay, *he was made Sin*: For my Dear and Learned *Kratiſte* will grant, to be made *Sin* muſt be more dreadful than to be *Sinful*.

§. LXI.

But our *New Law Men* have an evaſion for Chriſt's being made Sin, and make it no more than that Chriſt bore only the Puniſhment of Sin; and ſome go farther, that he bore the Guilt; but for the Sin it ſelf they utterly deny it, though by it they evacuate or exinanitiate many Texts of Scripture, and come very near one, I may call *a Prince* of a *Quaker*, their Head and Glory, Mr. *William Pen*, a Gentleman beyond any of them, but to his dreadful Shame has told the World in Print, that Chriſt's Sufferings were only the *Facile Repreſentations* of what was to be accompliſh'd in Man. Thus he brings it in, in oppoſition to *John Faldo*, in his Rejoynder, *page* 336 and 337, *It is ſtrange* (ſaith *W. P.*) *that thoſe Tranſactions of Chriſt*,

Chriſt, who dyed as a Malefactor, &c. *ſhould be counted moſt difficult, that were, by the Divine Wiſdom of God, ordained as ſo many Facile Repreſentations of what was to be accompliſh'd in Man.* How much ſhort of this ſhameful Doctrine, is it for Men to deny Chriſt's bearing our *very Sins*, and put it off with his bare bearing *Puniſhment* due for Sin, which is Ten Thouſand Millions of Times leſs than his bearing their Sins? Methinks theſe Men ſhould not dare to teach God how to utter the Truth, and his Mind, concerning our Sins being borne by Chriſt. God ſaith, he made Chriſt to be Sin: Man ſaith, No not Sin, not *very Sin*. God ſaith, he bare *our Sins*: Man ſaith prodigiouſly, ſhamefully, God ordain'd Chriſt's Sufferings to be *Facile Repreſentations*. Yea, ſaith Mr. *Williams*, *in le minus*, he bare our Sins, not our *very Sins*, which is the ſame as Mr. *Penn*'s *Facile Repreſentations*; which, in plain *Engliſh*, is to ſay, O thou Holy, Bleſſed Spirit of God, who haſt inſpired Holy Men to write the Holy Scriptures, thou telleſt us an Untruth, in ſaying, *Chriſt bare our Sins in his Body on the Tree*: I, *William Penn*, ſay they were *Facile Repreſentations*; I, *Daniel Williams*, ſay he did not bear our *very Sins*. But I pray, what difference between bearing our Sins, and bearing our very Sins? It looks as if he meant, he bare our Sins; that is, the Shadow of them, the *Facile Repreſentations* of them, the outſide Shell of them, and the Puniſhment of them; but for the very Sin, which deſerved the Puniſhment, Chriſt bare it not. And ſo they would make God Unjuſt, to puniſh him for Sin, when the Sin was made none of his. This is the Fruit of his denying the Change of Perſons, to make God Unrighteous, to puniſh his Holy, dearly Beloved Son, without having our Sin made his, by God's Imputation and his own voluntary Acceptation, that poor Sinners might go free.

Once again, let us try how the Scripture will run in Mr *Williams*'s Language, *He was once offered to bear the Sins of many*; that is, with Mr. *Williams*, to bear their Sins, but not their *very* Sins. Again, *He ſhall ſave his People from their Sins*; but not from their very Sins. *He hath by himſelf purged our Sins*; ay, ſaith Mr. *Williams*, but not our very Sins *He was manifeſted to take away our Sins*; but not our very Sins. This is a bold Attempt, to teach the Spirit of God to ſpeak, and all to caſt Dirt on Dr. *Criſp*, and Free Grace Preachers, as *Antinomians*, which in truth is caſting Dirt, and a wild monſtrous Senſe, on what the Spirit of God ſpeaks of God's making Chriſt to

be Sin, which they make not *very* Sin; and ſo leave Sin to be borne by the Sinner. But if one Glare of Sin ſhould ſtare, in its hideous hue, in the Sinners View and Conſcience, O! what frightful work would it make? If Sin on Chriſt made him in that Agony, and cry out, *my Soul is exceedingly troubled*, what would it make a poor ſinful Wretch do? I never heard any Man ſet it out like Excellent Mr. *Chriſtopher Fowler*; *O*, ſaith he, *if God ſhould let one flaſh of Sin, in its true Nature, fly in the Face of a Sinner, there would be ſuch yelling, ſcreeking and roaring, and tearing themſelves, that this* (great) *Room* (the Meeting-place by *Three Cranes*) *would not hold them, they would make away themſelves immediately, if poſſible.* And yet Mr. *Williams*, and the *Socinians* whom he follows, will not grant that Chriſt bore our *very* Sins, but hath left them on the Sinner; and ſo *David*'s Murder and Adultery muſt be upon *David* to all Eternity, notwithſtanding Chriſt's bearing the Puniſhment and Guilt thereof; and this, though God hath ſaid, *Their Sins and Iniquities I will remember no more*; *their Sins ſhall be ſought for, and not be found.* O that this *Socinian Divinity*, that our *very* Sins were not borne by Chriſt, were caſt, by the great Angel, into the bottomleſs Pit, and chained up there the Thouſand Years, that it might deceive the Nations no more: And in the mean time, let all the maintainers of ſuch Doctrine know, that thereby they contradict the Spirit of God, and will be found ψευδόχοι.

§. LXII.

But it may be he means this to be Dr. *Criſp*'s Monſter, his ſaying, *We are the ſame Righteouſneſs, for we are made the Righteouſneſs of God.* I Anſwer, To call this a monſtrous Senſe, of Change of Perſons, is very ſtrange; for it is plain Scripture, that *we might be made the Righteouſneſs of God*, 2 *Cor.* 5. 21. And is there any difference between our being the ſame Righteouſneſs (of Chriſt), and our being made the Righteouſneſs of God? Sure not any in an unprejudiced Mind.

§. LXIII.

But the Doctor ſaid, *That very ſinfulneſs which we were, Chriſt is made that very ſinfulneſs.* Anſwer, If Chriſt was made Sin, it was not his own Sin, but our Sin: And if made Sin, it was very Sin: And if made very Sin, and our Sin, then for him to ſay, *Chriſt was made the very ſinfulneſs that we were*, is the ſame as to ſay, he was made Sin. Do but grant that God made Chriſt to be Sin, when he laid

laid on him the Iniquity of us all, (or you must deny plain Scripture, and that on which our Salvation depends:) I say, grant this, and you grant all that the Doctor hath said, in as much as to be made Sin, is as much, if not more than to be made Sinfulness.

§. LXIV.

The Doctor proceeds, saying, *So that here is a direct Change.* Is this the wild Monster? I am sure it had been an hideous Monster, to say, Christ was made Sin, any otherwise than being made our Sin, or our Sinfulness. And if he was made our Sin, then sure this is a direct Change: But if you will not allow the Change, then Christ was made his own Sin, which is horrid Blasphemy: And at whose door will the wild Monster lye now? Therefore let me, a poor Worm, advise you to have a care of disallowing the Change of Persons between Christ and us, when he was made Sin for us; lest haply you be found not only a θεομάχος, but a χειροφόνης, not only a fighter against God, but a murderer of our Lord Jesus Christ, which I know my Dear *Kratiste* will be aware of; and I will pray that his Friend, Mr. *Williams*, may escape from being so.

§. LXV.

But it may be he is *gravel'd* at this that follows in the Doctor, *Christ takes our Person and Condition, and stands in our stead.* If he allows *loco nostro*, how can this, taking our Person and Condition, confound him as uncouth, novel and non-sense? Whereas, *in our stead*, is brought in to explain what he means by taking *our Person and Condition.* Most Men know what a Surety in a Bond of 1000 *l.* is, he sustains the Person of the Debitor; and is he not in his Condition, when he lyes in Goal for him, and payes his Debt for him? If the Rebuker had felt the smart of that, he might better understand this, *Christ's taking our Person and Condition*, than to call it unintelligible Nonsense. When our Lord Jesus was sweating clodders of Blood in his Agony in the Garden, and when nail'd to the Cross, did he sweat Blood for himself, and pour out his Soul in extream Anguish for himself, or did he then sustain the Persons of the Elect Sinners? Were they his own Sins, or the Sins of the Elect, that he cryed out of, *My Sins are more than the Hairs of my Head*, Psal. 40.? Surely not his own, but the Sins of those given him of the Father, from all Eternity, whose Persons he sustained or stood in the place of, which is all one; and so accounted (before my Dear *Kratiste* could handle a Pen) by Men of great Integrity and Sense.

§. LXVI.

Well, but what ſhall we think of this part of the Monſter, *We take Chriſt's Perſon and Condition, and ſtand in his ſtead?* I hope it is no Monſter to ſay, *Thou art all fair my Love, there is no ſpot in thee*, as our Lord Jeſus ſaith of his Spouſe, who was fair through his Comelineſs put on her, *Ezek.* 16. 14. though ſhe, in the ſenſe of her Sins, ſaid of her ſelf, *Look not on me, becauſe I am Black.* Did not ſhe appear as in the Perſon of Chriſt, cloathed with his Righteouſneſs? Nay, was ſhe not joyned to him, when thus all fair, and ſo, being joyned to the Lord, became one Spirit? Could ſhe and Chriſt be one Spirit? Could ſhe have the Comelineſs of Chriſt upon her, and not appear in his Perſon? How could *her* Name, as well as *his*, be *the Lord our Righteouſneſs*, Jer. 33. 16. & 23. 6. if ſhe did not take upon her the Perſon and Condition of Chriſt? Or how elſe could ſhe be called *Chriſt*, 1 Cor. 12. 12.? O that we did more taſte the Sweetneſs and Comfort of this Relation and Condition every day; then, inſtead of calling it *uncooth* and *novel*, we ſhould give Glory to God, for his Infinite Rich Grace, to marry us to his Son Jeſus, and be raviſhed with his amazing Love, to make ſuch vile Creatures, as we are in our ſelves, *in whoſe Fleſh*, as the Apoſtle ſaith in *Rom.* 7. *dwells no good thing*, that we ſhould be Members of his Body, of his Fleſh, and of his Bones; which is to take his Perſon and Condition with a witneſs. What new coyned buſineſs is it to ſay, Chriſt and Believers are one; that they take his Perſon, and he theirs; when the Scripture ſo frequently ſpeaks of, *I in them, and they in me*; I the Surety, they the Diſcharged; I ſtanding in their ſtead, taking their Sins on me, and ſo ſuſtaining their Perſons? Thus they, taking his Perſon and Condition, are *made the Righteouſneſs of God in him*, 2 Cor. 5. 21. O that we could well conceive and receive this; that we could feed and feaſt on this Marrow and Fatneſs of the Goſpel every day, and drink deep draughts of this Unſearchable Rich Grace of God; then we ſhould adore his Goodneſs, and not call it a Monſter, or a wild monſtrous Senſe, this Change of Perſons.

§. LXVII.

For the Concluſion, the Rebuker is pleaſed to leave the dreadful Tail of his wild Monſter, in his Comment on the Doctor's Scripture Aſſertion, in theſe words, *And now you have it, that Change of Perſons which the Doctor affirms, and Mr.* Williams *denies; which had*

had he not, he had denied his Redeemer, and betrayed the Gospel. Here's a deadly Sting in this Tail, a very malignant one; for it is neither better nor worse, than to say, the Doctor, by his wild monstrous Sense of the Change of Persons, has denyed his Redeemer, and betrayed the Gospel: *Bona verba*, easily and dangerously enough said, but not at all proved. I am sure, he that denies Christ being made of God Sin for us, *very Sin*, not the shadow or shell of Sin, and that denies our being made the Righteousness of God, the very Righteousness of God-Man Jesus Christ, in him, he by having our very Sins laid on him, he therein sustaining our Persons, and we by having his very Righteousness imputed to us, and being upon us, whereby we stand in his Person, and appear Righteous in the sight of God, as he is Righteous, as being cloathed with his Righteousness, he is *the denyer of Christ, and betrayer of the Gospel*; nay, he wholly evacuates and exinanitiates the Gospel. For what Benefit can we have by Christ's Death, if our Sins were not made his, and laid on him, and he made Sin for us? Or by his Righteousness, if it be not made ours given to us, and we appear in it, in and through Jesus Christ, before God? How could the Apostle say of any Man, 1 *John* 3. 7. *He is Righteous as God is Righteous*, but by his believing in Christ, where his Faith is accounted to him for Righteousness? As *Abraham*'s Faith justified him, not his Act of Faith barely, but the Act taking in the Object of it, *viz.* Christ's Righteousness; and so he truly *doth Righteousness* that believes in the Lord Jesus his Righteousness and Strength; and thus doing Righteousness, he becomes Righteous as he is Righteous, and to deny this, is to betray the Gospel, in order to bring in our own Righteousness to joyn it with Christ's, *as it were by the Works of the Law*, Rom. 9. 32. Or how are we accepted in the Beloved, if we do not appear in his Person before God, and so sustain his Person? Is this a denying Christ, and betraying the Gospel? O that God would anoint Mens Eyes with the *Collirium*, the Eye-Salve of the Spirit, then they would be able to bear the light of the Glory of God, as it shines on and in poor Creatures, in the Face of Christ, to make Righteous as he is Righteous, and not dazzle them, to make them call this *betraying the Gospel*.

§. LXVIII.

It may do well for all *Calumniators* to consider the Judgment that God inflicted on the Children at *Bethel*, that mock'd *Elisha*, saying *Come up thou bald Head, Come up thou bald Head*, (which is a thousand

ſand times leſs detracting, than to ſay, thou denyer of Chriſt, and betrayer of the Goſpel); whereupon there came out of the Foreſt two She-Bears, and tare in pieces 42 of them: Which was a far leſs Judgment than what God has inflicted on ſome, to leave them to write againſt the Truth, and thereby to harden themſelves, and grieve the Godly. So far as the Rebuker has dipt his Pen in Gall in this kind, I only ſay, *The Lord rebuke thee. Is not this a Brand pluck'd out of the Fire?* What! call a faithful fervent Servant of our Lord Jeſus, the Air of whoſe Sermons carries ſuch a ſavour of Love and Honour to our Lord Jeſus, and ſuch a Zeal for Holineſs, that his very Enemies, even Mr. *Williams*, could ſay, he believed *he was a Holy Man*; I ſay, for my Dear *Kratiſte* to call ſuch an one, *A wild monſtrous denyer of his Redeemer, and betrayer of the Goſpel*, has a diſmal Aſpect; as if God had left ſuch, if not to the hardening their Heart againſt the Truth, yet to ſuch an high towering Opinion of themſelves (in order to the greater humbling them), that for their falling into ſuch contemptuous Language, they may be made contemptible by ſome ſharp Pen. We read that *Michael*, when contending with the Devil about the Body of *Moſes*, he durſt not bring *a railing Accuſation* againſt him, but ſaid, *The Lord rebuke thee.* And ſo I beſeech the Lord in Mercy, to do to all that call the Advancers of Free Grace in Chriſt by ſuch virulent Names, as we have ſeen.

§. LXIX.

In Page 41, our Dear *Kratiſte* ſeems mighty angry with the Reporter Mr. *L.* for ſaying, *It's impoſſible to eſtabliſh the Doctrine of Juſtification on its true and proper Baſis, any otherwiſe, than by clearing the Point of Commutation of Perſons.* And yet the Rebuker himſelf owns this to be *Articulus ſtantis vel cadentis Eccleſiæ.* Then ſure it ought to be cleared. And how can that be, That the Holy, Innocent Jeſus ſhould be made *Sin*, and the Unholy, the Nocent Sinners ſhould be made *the Righteouſneſs of God*, but by a Commutation of Perſons? He ſtanding in our ſtead, being our Surety, ſuſtaining our Perſons on the Croſs, ſuffering for us, as *Calvin*, *Luther*, *Twiſs*, *Pemble*, *Harris*, with a multitude more, do affirm, whom the Rebuker will own to be of the Firſt Form of Learned Holy Divines, not *Apocryphal Tobiaſes*; and we ſtanding in Chriſt's Perſon, being found in him, having put on Chriſt and his Righteouſneſs, as the Apoſtle *Paul* hath it, in *Phil.* 3. 9. who according to ſome Mens way

way of dogmatizing, and making *Antinomians*, is the Ring-leader of them all, by saying, as we frequently must quote, *That God made him Sin for us, and us the Righteousness of God in him.* I must beg Pardon for casting this Salt so oft into the bitter Waters to make them sweet, these two Passages into their Broth of *Antinomianism*; and until you race them out of the Bible, they will be a good defence of the Change of Persons, between Christ and Sinners.

§. LXX.

These Two Pillars are the *Jakin* and *Boaz* (Establishment and Strength in him), that King *Solomon*, our Lord Jesus, hath erected before the Temple, the Basis of the Commutation of Persons, *Christ made Sin for us*, and *Righteousness to us*; and I am sure, *The Gates of Hell will never prevail against them*, let the *Socinians*, or Deists, or Quietists, and let their Friends the *Arminians*, be never so rampant. One *Athanasius*, one *Hylary*, one Mr. *Cole*, could withstand Ten Thousand Batteries, and be no more shaken than a pair of Three-penny Bellows can shake down the Monument, and so extinguish the Memory of the Papists burning of *London* in 1666; witness Mr. *Cole*'s sealing his Doctrine with Triumph at his departure, dying in the Joy of what he had preach'd, (though by Mr. *Williams* called *Mysterious Nonsense*), he saying, a little before his Death, in opposition to our Modern Σκωληκες, the resisters of the Truth, *Now I can spit in the Face of the Devil*; and so dyed in the Joy of having preach'd the Doctrine of Justification, by Free Grace, through Christ, without any Works of ours concurring thereunto.

§. LXXI.

In Page 43, he asks, *Where has this Doctrine of Justification been settled all this while, since the Reformation?* This is just copying after the Papists, Where was your Religion before *Luther*? We answer, It was in the Scripture, and in abundance of faithful Witnesses; and so was this Doctrine in particular. Read but the Apostle *Paul*, and he'll tell you where it was settled, *viz.* In our *being chosen in Christ before the World was*, and in *Grace given us then in him*, and in *Christ's being made Sin for us, and the Righteousness of God to us.* Besides, if you will read *Calvin*, *Twiss*, and *Luther*, with multitudes more in your Study, you will find how they settled it. *Antisozzo* hath it in part also; and why may not Dr. *Tho. Goodwin* come in for an Author? O no, now I remember a great Reason, for said *Kraniste*, he speaks in his Treatise on the *Ephesians* of the *Spirit himself*

ſelf dwelling in Believers; but I utterly deny it, ſaid he: And I affirm (ſaid he) he dwells in Believers only by his gracious Operations: To which was oppoſed, *The Spirit himſelf witneſſes with our Spirits, that we are the Children of God.* And beſides, the Rebuker, 'tis like, will ſay, he is as dreadful *an Antinomian*, as wild a Monſter, as the Dregs of it Dr. *Criſp*, therefore I will not allow him to be an Author in this great Point of Juſtification, for he is all for Free Grace.

§. LXXII.

He proceeds, *It is ſtrange to me, That Councils General and Provincial, Synods, Aſſemblies of Holy Learned Men, ſhould ſo oft ſo ſtrenuouſly aſſert and confirm, by the Word of God, this great Truth, and yet never once dream of* Dr. Criſp's *Commutation of Perſons, upon which to ſuperſtruct the Doctrine of Juſtification.* But it will appear more ſtrange by and by, I am perſwaded, that my Dear *Kratiſte*, with his Eagle-eyed Talent, ſhould ſo far over-ſhoot himſelf, as to talk as if he had read all Councils and Synods, *&c.* when it will appear he has not well read our *Engliſh Homilies*, ſetting forth clear Goſpel-Truth in the Doctrine of the Church of *England*. He is got into a large Field with a mighty Challenge, like a *Goliah*, defying all Councils, *&c.* to ſhew the Commutation of Perſons. He wages War, under the Banner of all Councils, *&c.* as he thinks, whereas one little *David* with a Stone out of the Brook of Life, the River that makes glad the City of God, one Text of Scripture, will anſwer all his *Rodomantado* Challenge. What if Councils, *&c.* that contract principal Articles of Faith into ſhort Terms, have not uſed the *Doctor*'s very words, yet if they are conſonant to Scripture, one would think they may paſs without ſuch a ſtrangeneſs? Are there no Sentences in *Antiſozzo* and *Melius*, that are not in Synods and Councils, and yet paſs for Authentick? I am confident the Doctor could not think it worth his while to tumble over the Records of all Councils, *&c.* to authoriſe him to ſpeak to the Rebuker's approbation; if the Scripture do but warrant him in his Change of Perſons, 'tis enough; and that is very abundant in Terms that may bear him out: As where it ſpeaks of Chriſt *in* us, the hope of Glory, do not we ſuſtain his Perſon there, or rather, he being in us our hope, he ſuſtains our Perſons in hope? It ſpeaks of our putting off our Sins *in the circumciſion of Chriſt*, Col. 3. 11. which cannot be otherwiſe than by Chriſt's ſuſtaining our Perſons when he was circumciſed;

ciſed; and ſo our putting off our Sins is by our being in him repreſentatively, when the Fore-Skin of Chriſt's Fleſh was cut off, in order to the putting off our Sins in our Faith in a circumciſed Chriſt. It ſpeaks of our being *buried with him*, of our being *raiſed* in him, of our being *found* in him. What is this but a Change or Commutation of Perſons? *I live*, ſaith the Apoſtle, *yet not I, but Chriſt lives in me.* Is not this a Change of Perſon that anſwers Dr. *Criſp*'s Commutation? And yet ſtill we are not Chriſt Perſonal, but Chriſt Myſtical; and Chriſt was not *Paul* Perſonal, but *Paul* and all Believers Myſtical, as ſuſtaining their Perſons, as many Eminent Divines, beſides the Doctor, ſpeak without being accounted ſtrange Monſters.

§. LXXIII.

For further Satisfaction in this great Point, I refer the Rebuker to the great Pains of Dr. *Chancy*, who hath gathered the Sentiments of very great Men, among whom take this of *Luther*, on *Gal.* 3. 14. who ſaith, *It behoveth him to bear the Puniſhment, and Wrath of God, not for his own Perſon, but for our Perſons; and ſo making A HAPPY CHANGE with us, he took upon him our Sinful Perſon, and gave unto us his Innocent and Victorious Perſon.* Is not this, as monſtrous a wild Senſe as Dr. *Criſp*'s? But my Dear *Kratiſte* hath more Senſe than to call this new, uncooth, unintelligible Nonſenſe, becauſe of the great Name of *Martin Luther*. Another, of Dr. *Chancy*'s Quotations, is out of Mr. *Stone* of *New England*, no *Aminomian*, (unleſs made ſo by the Rebuker), he adds in the ſame, *Page* 102 of Dr. *Chancy*, *There muſt be an Exchange between the Mediator and us*, 1 Tim. 2. 6. *There muſt be an Exchange of Perſon for Perſon, which is the ſureſt Exchange in War or Captivity, when nothing but one Perſon will be taken in the room of another.*

§. LXXIV.

One would wonder how it ſhould happen that my Dear *Kratiſte*, and his Friends, ſhould be ignorant of ſuch Paſſages as theſe, ſo, as he ſhould ſpeak, as if this Term was never dream'd of before, when the Great *Luther* is ſo *preciſe* in the Term, and other Excellent Men. Therefore, I beſeech you, be not too confident of your *graſping* all Things in all Councils, Synods and Aſſemblies, leſt you loſe all. O how much better is it to ſay with the Apoſtle, *He that thinketh he knoweth any thing, knoweth nothing as he ought to know it*; and with *Agur*, *I have not the Underſtanding of a Man*, than to *Challenge all the World* with what is ſaid in all Councils, General

and Provincial, *The humble he will teach, and the meek he will guide in Judgment* : Which the Lord grant to us all ; and that we may be ever learning of our Bleſſed Lord and Maſter to be meek and lowly.

§. LXXV.

My Dear *Kratiſte* goes farther in Bantering the Phraſes, of Chriſt's taking our Perſon and we his Perſon, and ſpares not to call them *Apocryphal Phraſes*, though they are ſuch as many Holy Men have made uſe of to clear up the great and comfortable Doctrine, of Chriſt's being our Surety, and making Satisfaction for us. Well may he call *Tobias*, *Apocryphal*, if he calls his great Teacher, under Chriſt, the Apoſtle *Paul*, *Apocryphal* ; as I ſhall ſhew by and by. He is pleaſed to come forth in great State, in *Page* 49, as my Lord Chief Baron of the *Exchequer*, with his *Quo Warranto*, againſt this Commutation of Perſons, and thus Harangues the World ; *Quo Warranto? Why muſt all the World be Hereticated, that dare not ſubſcribe to theſe Apocryphal Phraſes, which neither Scripture, nor Antient Fathers, nor General nor Particular Councils, nor Synods, nor Aſſemblies, nor ſingle Churches, ever brought into their Creeds?* &c. What a *ſcampering* flouriſh is here over all Councils, Fathers, &c. circuating the Univerſe, as if our Author were the Magazine of all Learning, and had fortified himſelf on every ſide againſt this Change of Perſons, and Chriſt's ſuſtaining our Perſon, as if the Phraſe were *intollerably uncouth?* I ſhall only attack one Fort, which is the firſt Out-Fort, the Scripture, and if that be taken he muſt yield all the reſt, *The Scripture is the Pillar and Ground of Truth*. We will ſee if that doth not bring into our Creed this Term, of Chriſt's bearing our Perſon, and we his Perſon ; or that which is plainly *tantamount*, doth not the Apoſtle ſay, *Col.* 2, 6, 7. *As ye have received the Lord Jeſus Chriſt, ſo walk in him : Rooted and built up in him?* What is this but to be *in his Perſon by Faith, joined to the Lord, and ſo becoming one Spirit*, as the Apoſtle ſaith, which is the ſame as to be one Perſon? But as if God would at once, by one ſtroke, quell all the Quarrels and Exceptions againſt the Truth, and calling it unintelligible Nonſenſe, (as in Truth it is to the *ſalvo* Philoſophers) he condeſcends to the very Term, of our being in the perſon of Chriſt, and faith in 2 *Cor.* 2. 10. by the Apoſtle *Paul*, *If I forgave any thing, for your ſakes forgave I it, in the Perſon of Chriſt?* What thinks my Dear *Kratiſte* now? Is this Term ſo novel, as never to

be

be brought into our Creed by Scripture, Councils or Fathers? O how good is it to be humble, and not to tower to the top of all Learning, denying this phraſe to be in Scripture, Fathers or Councils, when at the very threſhold we ſee one may fall: For here the very expreſs Scripture uſes the phraſe of the Apoſtles being in the *Perſon* of Chriſt, and forgiving an offending Brother in the *Perſon* of Chriſt. And ſo I hope we ſhall all learn to forgive one another, and not to rebuke, with immoderate ſtrains, as our Rebuker hath very unwarrantably done, in charging the Doctor with wild monſtrous Senſe, and *Apocryphal Phraſes*, when he ſpeaks the Apoſtle *Paul*'s Language.

§. LXXVI.

I hope you will allow the Apoſtle to bring this Term, of our ſuſtaining Chriſt's perſon into our *Credenda*, or Things to be believed, though the Doctor, whom for it you charge with *Antinomian Hereſie*, may not uſe the word without a ſevere Laſh. Is this to learn of our Lord Jeſus, who would excuſe his Diſciples, under failings, and not preſently bring them to the block, much leſs would he tax them with a wild monſtrous Senſe of Things, when they ſpake only the Senſe of the Scriptures? But why this Expreſſion ſhould be Hereſie in the Doctor, though Orthodox in the Apoſtle, I can quickly tell: It being, I reckon, from his having ſome Mens perſons in admiration. Our *Kratiſte* having, ſome time ſince, preſt hard on the Conſcience of Mr. *Williams*, he is now raiſing up his Reputation; which he might ſuppoſe this a proper way for, by loading the Doctor with the Title of a *Dreggy*, *Apocryphal Heretick*, becauſe Mr. *Williams* had written ſo much againſt him in his *Goſpel-Truth ſtated*; and ſo the Rebuker here ſeconding Mr. *Williams* in aſperſing the Doctor, would redintegrate the ſaid Mr. *Williams* into the good eſteem of thoſe who had occaſion given them for low Thoughts of him, upon account of what the Rebuker had reflected on. Now to make him amends, if Mr. *Williams* hath criminated the Doctor, the Rebuker muſt do ſo alſo; or how can Mr. *Williams* ſtand *Rectus in Curia*, or *in ſtatu quo*, with thoſe who had taken ſome Offence at thoſe Things he was charged with? So that Things being thus, Mr. *Williams* being to be redintegrated into publick applauſe, now if Mr. *Williams* ſay, *I deny a Change*, *Kratiſte* can do no leſs than ſay, *The term of a Change is novel and unintelligible*: If Mr. *Williams* ſay, *This is Dr.* Criſp's *Error or Miſtake*, *Kratiſte* will exemplifie, en-

large and perfect the Crimination, and call it *Hereſie*. Which how Chriſtian like it is, or the contrary, I hope the Lord will one day convince him.

§. LXXVII.

In Page 51, he offers us a *moot Point*, worthy to be taken notice of, thus, *I would propound a moot Point, whether the* Socinians, *who have blaſphemouſly degraded the Perſon of Chriſt into a God by Office, though a meer Man by Nature; or the* Antinomians, *who own him to be a God by Nature, yet affirm him to have been a Sinner, the greateſt of Sinners, nay, Sinfulneſs it ſelf, do more derogate from the Honour of our Redeemer?*

For Anſwer, This is ſo far from being a *moot Point*, that it is no point at all; unleſs you can find any of your *Antinomians* that aſſert what you here ſay they affirm. You cannot but know your *Antinomians* own and aſſert ſtrenuouſly, That the Lord Jeſus was ever holy, harmleſs, ſeparate from Sin, a Lamb without ſpot in his own perſon, being perfect God and perfect Man; nay, they aſſert, he is ſo far from being a Sinner in himſelf, that being God-Man he *cannot ſin*, nay, he never could commit Sin, or be guilty of any Sin of his own. All that they affirm of his being a Sinner, is only that he was ſo by *Imputation* only: As a King's Innocent Son, undertaking for a Criminal, may be a Thief or Murderer by *Imputation*, if he ſuffers for the Thief. And ſo *Luther* calls Chriſt the greateſt Sinner in the World; and yet Men dare not call *Luther* an *Antinomian*, whatever they think. And ſo to repute Chriſt an *imputed Sinner*, we are taught by the Bleſſed Apoſtle, when he ſaith, *God made him Sin*. And my Dear *Kratiſte* knows in his Conſcience, that not a Man of his *Antinomians* have any ſuch thought, expreſt by word, that our Bleſſed Lord Jeſus is a Sinner, any other way than by our Sins *imputed* to him; which nevertheleſs were as really made his, ſo as to bear them, and ſuffer for them, as if they had been committed by him; and yet though they were laid on him, and ſo made his, they, nor ten thouſand millions of times more Sins, were not able to defile or poſſute, in the leaſt, his moſt Holy God-like Body or Soul. So that it is meer ſtrain, and looks like Malice, to ſay, they make Chriſt a Sinner, becauſe they ſay he was made Sin *by Imputation*.

§. LXXVIII.

I ſuppoſe this may rather be a *moot Point* in our New Divinity, or New Goſpel, *Whether be the greateſt degraders of our Lord Jeſus Chriſt*,

Christ, the Socinians, *that say Christ is not God by Nature*; or the Neonomians, *that make Christ to be the Mediator upon a New Law of God's making?* Such Law admits or allows of *Sin* in obedience to it, or doth not require *Sinless* Obedience: That is, That Christ hath purchased, that our imperfect Obedience shall be admitted for perfect, for his sake. This is by the New Law of their coyning; which is to un-God the Holy God, and to make void the Death of Christ: For if God be such a God, as makes a Law that admits of Sin, then he is not the true God; for God cannot behold Iniquity with the least allowance, no, not the least Iniquity of a vain Thought. And if the Blood of Christ doth not take away the Sin that cleaves to our most sincere Obedience, we must perish to all Eternity; because the Soul that sins must dye, either himself or his Surety for him, even for the least Sin. And did not some Men count *little Sins*, to be *little Things*, they would not trifle with the Holy God, as if of *course* he past by *little Sins*, or that he hath made a Law that admits of that which is not *Sinless Obedience*. And because Man's Law will not hang a Man for *stealing a Pins head*, they will have a God like themselves, that cannot damn a Man for it; whereas God's Law is without exception, *the Soul that sins shall dye*; and the stealing a Pins head may be with as felonious an intent as stealing a Kingdom. So that stealing a Pins head needs the Blood of Christ, to wash the Guilt away, as well as robbing 1000 *l.* on the Road needs it; for both need it, though the latter be the more heinous. And besides their ungodding of God, by charging him with making a New Law that admits of Sin, they hereby make vain the Death of Christ: For if our imperfect Obedience may be accepted for perfect, without washing away the Imperfections or Sins in it, by Faith in the Blood of Jesus to wash away those, and all our Sins, then Christ's Death is in vain. For if little Sins may pass without the Redeemer's Blood, washing them away, then may great ones also; for without shedding of Blood there is no remission; and it is the Blood of Christ which cleanses from all Sin. If from all, then from *little*, as well as from *great*; and if not from *little ones*, then also not from *great*. But it doth cleanse from all; therefore there can be no Law of God's making that admits of Sin. And if you will be making *Antinomians*, here you have matter for it; they being the true *Antinomians* that are against *Sinless Obedience*; and if so, they are for *Sinning Obedience*. And it is their own *brainless Brains*, and not the Holy God,

God, hath set up a Law that admits Sin in the Obedience. If this be not *Antinomianism* there is none in the World. I own God accepts sincere Obedience, that hath respect to the pure, perfect, holy Law of God, though there be Sin in such Obedience, provided the Obedience be done in Faith, looking to the Blood of Jesus, and trusting to it to take away the Iniquity of our holy Things: But to talk of a New Law that admits of Sin, is so far to un-God God, the Maker of such a Law, that it may well be a *moot Point*. Who are the most to be abhorred, *the* Socinians, *that un-God our Lord Jesus*, *or the* Neonomians, *that un-God the Father of our Lord Jesus*, by attributing such a Law to him to be the Author of, even a Law that admits Sins, as Mr. *Williams* doth?

Observe

§. LXXIX.

He proceeds, and saith, *This is a day wherein* Antinomianism *is triumphant*. That is to say in the *Neonomian* Dialect, It is a day wherein Free Grace flowing to poor Sinners, through the Blood of the Lord Jesus, as the only ground of our Justification, Sanctification and Salvation, without any thing of our Works, yea, or Faith it self concurring as any cause thereof, that this Free Grace is triumphant. I wish you could make good your Position, then the Doctrine of our *English* Protestant Religion in the *Homilies*, then the Truths that have been delivered by *Luther*, *Calvin*, *Twiss*, Dr. *Goodwin*, *Crisp*, *Cole*, *Mather*, &c. would be triumphant. But alas the new way, the *Cassandrian* way, the going about to establish our own Righteousness, and not submitting to the Righteousness of God, by Faith, but as it were by the Works of the Law, *Rom.* 9. 32. & 10. 3. this Doctrine hath its ten thousands among *Papists*, *Arminians*, common *Protestants*, who are only for their *doing well*, and *for dying well*, and leaving out Jesus; or if he come in, 'tis but like some Flowers on the brims of the Dish, to garnish it in many Mens Sermons and Prayers; while the other Doctrine of our Lord Jesus being all in all; the Lord our Righteousness made of God to us Wisdom, Righteousness, Sanctification and Redemption; that there is no Name, or Thing, under Heaven, whereby we can be saved, in whole or in part, but only the Name of Christ; this Doctrine hath for its followers but its single hundreds. But the day of the Lord is coming, that will burn as an oven, and will burn out all the Dross and Tin that is among his own People, and utterly consume all that will not submit to the *alone* Righteousness of his Son,

to

to be ſaved by that, and that alone, imputed to them for Juſtification: *For other Foundation can no Man lay, than that which is laid, Jeſus Chriſt*, 1 Cor. 3. 11. and all hay and ſtubble upon it ſhall be burnt: Which every ſincere lover of our Lord Jeſus daily prays may be haſtened; *Even ſo come Lord Jeſus.*

§. LXXX.

Our Rebuker, like ſome Captain General in the Confederates Army in *Flanders*, where moſt of them are *Papiſts*, or very ſorry *Proteſtants*, is in the next place giving orders for a kind of Popiſh *Barriere* to be ſet *about* the Divine Juſtice, in *pa.* 51, though by the way, a *Barriere*, againſt an Enemy, had been more like a General's Word of Command; but let it go for the *Neonomian* Word of Command, a *Barriere* about Divine Juſtice, his Sentence is this, *I would have* (I your General) *a Bar, a Barriere, about the Divine Juſtice, that Men may not dare to repreſent him* (or it for better ſenſe) *as a Tyrant, in making ſo many millions to damn them eternally, to damn them without reſpect had to their demerits.* This is plain *Arminius*, or worſe, and ſuch as I never ſuſpected from my Dear *Kratiſte*, to juſtifie the general out cry of corrupted Natural Religion; What did God make us *to damn us*? How could we help our firſt Parents Sin? But doth not the Scripture ſay, *In Adam all dyed* (for that or) *in whom all have ſinned; and by the offence of one, judgment came upon all Men to condemnation*, Rom. 5.? And will you now run with the Herd, and cry, God made Millions to damn them, as a Tyrant, without reſpect to their Demerits, becauſe they are condemned in *Adam*? Now I ſee ſome Reaſon why the Rebuker ſaid once, in the Pulpit in *Pinners Hall*, *We did not ſin* Adam's *Sin*. But I am ſure he muſt own that *in* Adam *all dyed*; then he muſt own with *Auguſtine*, *In* Adam *all are damned*: *Damnati antequam nati*, Damned before Born, and yet God no Tyrant, but Holy and Juſt, as well as Gracious and Merciful. Hath not the Potter power over the Clay, of the ſame lump to make a hundred Chamber-pots and but five drinking Veſſels? Shall proud inſolent Man teach God what Veſſels of Wrath, *prepared of old to this Condemnation*, to make, *Jude* 4. and what Veſſels of Mercy? Or whom he will to have Mercy on, and whom he will to harden? O that Men were wiſe, and not to ſet Barriers of their diviſing! God hath ſet his Barriere, and let Men ſtand, and adore, and tremble at that word, *What if God, willing to ſhew his Wrath, and to make his Power known, endured with much long-*

ſuffering

ſuffering the Veſſels of Wrath, fitted for deſtruction ? Is God, by ſaucy, prophane Man, to be called a *Tyrant*, for ſhewing his Wrath on Veſſels of Wrath, *before of old ordained to this Condemnation*, having fitted themſelves, by their Sin in *Adam*, for this deſtruction? Shall we ſay it is without their own Demerits, when God ſaith, *in Adam all dyed*? O that Men were wiſe to Sobriety, and would not think to joſtle God out of his Throne! Let us adore Free, Rich, Sovereign Grace, that is publiſhed in the Goſpel, that *whoever will may take the water of Life freely*, Rev. 22. 17. All in the ſound of the Goſpel being invited to come to Chriſt, and *they ſhall find reſt for their weary Souls*. Thoſe that charge God as a *Tyrant*, for damning Millions without reſpect to their Demerits, when they are loſt and condemned in *Adam*, will not condemn a Temporal Prince, for a Tyrant, to take and ſieze the Eſtate of a Traytor condemned, and to take it from all his Poſterity ever after to the Worlds end. And ſhall Man be juſtified as no Tyrant, and God be charged ſo arrogantly? Let us adhere to God's Barriere, that *in* Adam *all ſinned*; and the Wages of that Sin is Damnation to all that have not an Intereſt in Chriſt.

§. LXXXI.

In his hedge about Juſtification, I take notice of his indiſpenſable Bulwark, that is, *That Faith be made indiſpenſably neceſſary to it in all the Adult*. Here one might ask, what preciſe time ſhould be fixed for the *Adult*, it being an odd word and unſcriptural? The Scripture ſaith, *He that believes ſhall be ſaved*; *he that believes not is condemned already*. And if there be not the Seed of Faith in Infants before they dye, (which God alone gives, as Sanctification in the Womb, or afterwards when he pleaſeth), I know not how, according to the Scripture, (our only Rule to judge by) they can be ſaved, if they have not the Seed of Faith in Sanctification. Would you have one way for Infants to be ſaved, and another for the Adult; when Chriſt alone is the Way, the Truth and Life? But paſſing by that, it may be ask'd, what kind of Faith is it that is to be ſo neceſſary? There is *bare aſſent* to the Truth; and this many call a Faith ſufficient, provided they live good Lives (as they call it); but this Faith the Devils have, and tremble: Then there is *Hiſtorical Faith* and *Temporary Faith*: There is above and beyond theſe, *a Faith of aſſurance*, which ſome make abſolutely neceſſary. I would hope he means none of theſe; but *a Faith of adherence* to the Lord Jeſus

Jeſus for Life and Salvation by him, and him alone; of *relying* on him, *truſting* to him, *renouncing* our ſelves, and our beſt performances as loſs and dung in the matter of Juſtification, or as any cauſe of our Salvation. This might have given ſome Light into his *indiſpenſably neceſſary* περιουσιαν about the Doctrine of Juſtification. I fear there lyes a ſnare in this περιουσιαν, this *indiſpenſably neceſſary*. Some, and thoſe mighty, Friends to the *Arminians*, make Faith neceſſary as a *Cauſe or Condition*, that ſtands in the place of Works of the Law. Some make it a Condition as *joined with Repentance, and perſeverance* in Goſpel-Obedience, and ſo put it in the place of Chriſt's Righteouſneſs imputed to us; and make Faith, as it is our Work, to be imputed to us for Righteouſneſs. And ſo the Hedge is become a hodge-podge of our Goſpel Righteouſneſs joyned with Chriſt's Righteouſneſs, under the notion of *Faith a Condition*. O how good is it for us to fence our ſelves with *God's Word*, that *the Foundation of God ſtands ſure! Whom he did foreknow, them he did predeſtinate, and them he called, and them he juſtified, and them he glorified*. Here's not a word of what *we* do, that *we* predeſtinate, *we* call, *we* juſtifie, or *we* glorifie our ſelves, 'tis God doth all: And if inſtead of our pleading to juſtifie and glorifie our ſelves, we would indeavour to juſtifie and glorifie God for his free juſtifying and glorifying us, through and for the ſake only of his dearly beloved Son, our Dear and Bleſſed Lord and Saviour, it would be much better than to make a *pother* about the Conditionality of Faith, when all is of Grace.

But I hope in this indiſpenſably neceſſary Faith to Juſtification, he doth not exclude ſome mixture of doubting with Faith, though he names not the leaſt allowance for that; and yet where is the Faith abſolutely free? If ſome poor Souls have not power to put forth clear direct Acts of Faith on the Lord Jeſus, for Righteouſneſs and Life by him; if they have ſtrong *deſires* after him, and *hunger and thirſt after his Righteouſneſs* to be fed with it, as their alone true Food, ſhall they not be filled? Though their fears make them cry out of their Unbelief, I hope my Dear *Kratiſte* doth not intend that his *Thorny Hedge*, as he called it, about God's *Juſtice*, that this ſhall keep ſuch out. No, if you will put your Thorny Briars before him in the way of his Free Salvation to poor miſerable loſt Sinners, that come to him in the Name of the Lord Jeſus, he will paſs through and burn them up, *Iſa.* 27. 4.

§. LXXXII.

But methinks our *Hedger* has left a *wide gap* open, which I over-look'd, in *page* 46, where he makes *light* of a *Surety*, of our Lord Jesus his paying our Debts as our *Surety*, and bids us have a care of that *notion*; at least, not to insist so *strictly* upon it: For which, instead of Scripture, he quotes one that he calls a Learned Author, probably Mr. *Baxter*, saying thus, *None need think themselves obliged to maintain that Opinion, That Christ paid a rigid and proper Satisfaction for the Sins of Men, under the Notion of a Debt.* And why forsooth, because the *Socinians* Arguments are level'd against it? This Learned Man might say the like concerning the Notion of Christ, being God Essential, because the *Socinians* Arguments are alike level'd against that Notion But what saith *Kratiste*, of this *Arminian* Caution, against the rigid and proper Satisfaction of Christ for the Sins of Men, under the Notion of a Debt? He saith thus, *I wish I were worthy to advise this confident Man* (Mr. *Lob*) *not to insist so strictly on that Notion of a Debt, and Debtor*: And on that occasion he brings in his Learned nameless Author. O how would some Men triumph over an Antagonist, to have him under Correction, as the Rebuker seems here to be! But I lament over him. Some Persons question his owning Christ's making a full proper Satisfaction; I wish that he had not given too much occasion, by such passages as these, not to insist so *strictly* on it, that Christ paid a *rigid, proper Satisfaction* for Sins. What he means by so *strictly*, I know not; but I am sure we cannot be *too strict* in insisting on Christ's *proper Satisfaction.* This, *so strictly*, seems at first only to loosen the stake in the Hedge, and by and by it must be pulled up, and Satisfaction must be evacuated: For if Christ did not make a *full, proper*, and that which they may call a *rigid* Satisfaction, then he made not a compleat Satisfaction; and if not a compleat one, then how is it called Satisfaction? O! why should we not insist *strictly* on that which is one of the most comfortable Notions in all the Book of God, in all the Revelation of Grace, by Jesus Christ, That our Lord Jesus paid our *Debts*? Why doth our Lord Jesus bid us pray to the Father to forgive us our *Debts*, if he had not made Satisfaction to the Father, and paid them? Would you have God forgive our Debts without receiving *Satisfaction*? That's *Socinian* Language indeed, and you pretend to be much against them. But it must not be a *Pecuniary* Debt you say. Who ever said our Debts to God were

Pecuniary;

Pecuniary; that is, That we owe God ſo much in *Mill'd Money* or in *Guineas*? Yet we may, and do, owe God that which is a better Coyn than any ever made in the *Tower*; and that is perfectly Pure, Holy, Spiritual, Heavenly Obedience to his Holy Law; and we owe God Satisfaction for our Diſobedience to the ſame. And tho' *Leather Farthings*, or *Copper*, may go in ſome poor Kingdoms, as *Shells* in *Guyny* go for Money, and in richer Kingdoms the chief Payments are in Gold and Silver, yet in the Kingdom of Heaven no Payment paſſes there but perfect ſpotleſs Obedience; and is not that as much a Debt to God as any Pecuniary Debt between Man and Man? And who ever paid that but our Lord Jeſus in his doing and dying for us? But why not inſiſt on that Notion of a *Debt, and Debtor*? May we not, without a Rebuke, inſiſt on that which Chriſt inſiſts upon in *Matth.* 5. 25, 26.? He inſiſts *ſtrictly* on a proper *rigid* Satisfaction there, and ſaith, *Agree with thine Adverſary quickly, leſt he at any time deliver thee to the Judge*, &c. *Thou ſhalt not come out thence till thou haſt paid the uttermoſt Farthing*, ἔσχατον κοδράντην, *the laſt Farthing*; plainly ſhewing, that God will never abate a Sinner *one Farthing* that has not agreed by the way, that has not fled to Chriſt, his Surety, who hath paid to the *laſt Farthing*. And this we may be ſure of, God never made a Compoſition with Chriſt to take Ten Shillings in the Pound for our Debts, no, nor Nineteen Shillings and Eleven Pence Three-Farthings; for it is ſaid plainly in *Rom.* 8. *God ſpared not his Son*; no, not *one Farthing*. Therefore 'tis *Socinian* Language, I conceive, to prohibit Mens looking to Chriſt as ſatisfying for us, under the Notion of a *Debt, and Debtor*. This puts me in mind of Chriſt's Speech, and ſweet Rebuke, to *Peter*, which I hope may have a ſweet influence on our Rebuker for his Caution, *Simon, I have ſomewhat to ſay to thee*, Luke 7. 40. *There was a certain Creditor, had two Debtors; the one ought five hundred Pence, the other fifty*. Will any one ſay now, that our Debt to God muſt not come under the Notion of a *Pecuniary Debt*, when in theſe two Inſtances, from the Lips of our Lord Jeſus, nothing is more plain than that God makes uſe of this Notion? Why then ſhould we be cautioned againſt it? I muſt confeſs my ſelf much aſhamed, that my Dear *Kratiſte* ſhould be found thus in the Camp of the Enemies of our Lord Jeſus, who would not have us inſiſt *ſtrictly* on a *rigid* proper Satisfaction. O whether ſhall we drive, if we let looſe this *ſheet Anchor* of the Goſpel! The Ship

will ſplit in a thouſand pieces, and the *Arminians* and *Socinians* will run away with all the broken pieces, but not have one plank to carry them ſafe aſhore. O! let us never let go this Notion of Chriſt, our *Surety*, paying *our Debt*. Doth not our Lord Jeſus ſet it off, with wonderful Conſolation to all that truly believe in him, by ſaying, *He came not to be miniſtred to, but to miniſter; and to give his Life a Ranſom for many?* What is a *Ranſom*, but the paying a *Debt* that is agreed upon for the redeeming a Slave? Now this *Debt* our Lord Jeſus paid, or elſe it could not be ſaid to be a *Ranſom*. So that 'tis no hazardous Thing, but a ſtrong Duty, for us to inſiſt on Chriſt's Satisfaction under the Notion of a *Debt*.

§. LXXXIII.

And O that my Dear *Kratiſte*, and the *Neonomian* Brethren, would, or could, return to the ſimplicity of the Goſpel, and pray as our Lord Jeſus teaches, That God would forgive their *DEBTS* for the ſake of Chriſt our Surety, who hath bought us with the Price; not of corruptible Things, as Silver and Gold, but with the precious *Blood* of the Lamb without Spot, the Lord Jeſus Chriſt, that Blood being the only *Current Coyn* in Heaven for poor Sinners Debts. Shall God ſay, ye are bought with a Price, and ſhall vain Man dehort us from the Notion of a Pecuniary *Debt*? Take away this, and you will take away all the Goſpel in a little time. It will ſoon be loſt, if the Rebuker's learned Man's Doctrine muſt paſs for currant, That we muſt not inſiſt on Chriſt's paying a *rigid proper* Satisfaction. If by *rigid* he means a full, compleat, perfect Satisfaction, to the *laſt Farthing*; then, I ſay, to deny or wave this, (and the Apoſtle warrants it), let him be accurſed; for by it he overthrows the whole Goſpel, which lyes in this, That Chriſt hath ranſomed, bought and redeemed us by his Blood, which cleanſes us from all Sin: And this gave a full compleat Satisfaction to God; upon which account he ſaid, *This is my beloved Son, in whom I am well pleaſed*; and on the ſame account the Apoſtle ſaith, *If any bring any other Goſpel let him be accurſed*

§. LXXXIV

I cannot but continue an admiration, that my Dear *Kratiſte*, once famous for ſtrenuous arguings for the Truth, ſhould quote and confirm ſuch a Paſſage, as is fitter to come from *Racovia* and *Rome*, than the Pen of a Goſpel Divine. What not inſiſt on Chriſt's *proper*, yea *rigid* Satisfaction? If not a proper one, and a full one (that's a rigid

rigid one) then 'tis none at all. But they would abate the Poyſon of it, by ſaying, not inſiſt on it under the Notion of a *Debt* and *Debtor*; ſo the Rebuker. But, I pray, why may not *God*'s Terms and Notions be inſiſted on rather than the *Socinians*? God bids us pray, forgive *our Debts*, and ſaith, *We are bought with a Price.* And what is that *Price*, but Chriſt's paying our *Debts*? For the ſake of which Price *only*, God in his infinite Mercy forgives the *Debts* of all that believe in the Lord Jeſus. But to inſiſt on this Notion, looks like our Rebuker's *Antinomianiſm* he charges Dr. *Criſp* withal. If we ſay that Chriſt paid our Debts, by the Price of his Blood and Life, then this looks as if we were diſcharged in God's ſight from all our Sins at Chriſt's Death, or rather, at his Reſurrection; and then that of the Apoſtle would be *rigidly inſiſted* on for our Juſtification at Chriſt's Reſurrection, *He was delivered for our Offences, and raiſed for our Juſtification*, *Rom.* 8. But of this the *Neonomians* muſt have a care, leſt they by it come over to the *Antinomians*. Therefore 'tis neceſſary for them to wiſh, with the Rebuker, they were worthy to adviſe, *not to inſiſt ſo ſtrictly on that Notion of Debt and Debtor.*

§. LXXXV.

To anſwer his *Wiſh* with another Wiſh; I heartily *wiſh* I were worthy to adviſe all *Neonomians*, all New Law Men, to be ſo humble and good to themſelves, as to peruſe and learn the Sentiments of our Reformers from Popery, that made the Book of the *Homilies*, in which are many excellent Paſſages to uphold this Notion of Chriſt's paying a Price for us. In the firſt part of the Sermon of Salvation, they have theſe Heavenly Expreſſions, *God provided a Ranſom for us, that was the moſt precious Body and Blood of his own moſt dear, and beſt beloved Son, Jeſus Chriſt, who, beſide the Ranſom, fulfilled the Law for us perfectly.* And a little further they are more clear, ſaying, *He for them paid the Ranſom by his Death, he for them fulfilled the Law in his Life; ſo that now in him, and by him, every true Chriſtian Man may be called a fulfiller of the Law.* O what can be more poſitive and plain! Is not here a *rigid-proper* Satisfaction, and that in the Notion of a *Debt*, calling it a *Ranſom*? Nay, he *paid* their Ranſom And what can be a more rigid Satisfaction, than fulfilling the Law (every tittle) for them in his Life, and paying a Ranſom in his Death? O! that my Dear *Kratiſte* would, by himſelf, a little bluſh at this, and what the Church of *Scotland*, in *Knox* his

his *Reformation* in *Fol.* 8, he calls the Goſpel, *Chriſt's being a Debtor for our Sins, and Chriſt paid our Debt.* The Law ſaith, *Pay thy Debt*; the Goſpel ſaith, *Chriſt hath paid it for thee.*

§. LXXXVI.

I pray, what Titles may we expect in the next Rebuke to be given to theſe Holy Men, theſe Fathers in our Church of Chriſt in *England* and *Scotland*, upon the emerging out of Popery? Sure they muſt alſo be called a parcel of *Antinomians*. Sure Dr. *Criſp* got his Dregs of *Antinomianiſm* from you, a company of *Apocryphal Tobias's*. What did we *fulfil* the Law in Chriſt? Sure you wont dare to ſay ſo: Then all our *Neonomian Scheme* is ſpoiled, of our being accepted in part on account of our Evangelical Righteouſneſs, in Obedience to a Law wherein God doth not require Sinleſs Obedience: Then *if we fulfilled the Law in Chriſt*, all our thundring Anathemaes againſt *Antinomianiſm* will fall on our ſelves. If this be true that you Reformers have ſaid, then how ſhall we be able to flouriſh our Colours with a bravado, that this is unintelligible, uncooth, novel Doctrine, ſuch as never any Council, Synod, or Nation, ever brought into their Creed? But my Dear *Kratiſte* knows, that what is ſaid in the *Homilies* is ſaid by the whole *Engliſh* Nation; that theſe Sermons have many Acts of Parliament to confirm them for True, Sound, and Orthodox Doctrine; and particularly this, that we *in him fulfilled the Law.* And I wiſh that all our Divines, as well Conformiſts as Nonconformiſts, would ſeriouſly lay this to Heart, and be humbled, ſo far as they ſwerve from this bleſſed Truth, *That he paid the Debt for us, and we in him fulfilled the Law.*

Where is the *Neonomian Vaunt* now? O how good is it to be humble, and not challenge all the World againſt the Notion of *Debt and Debtor*, or the like! For here the Great Aſſembly of the Nation, King, Lords and Commons in Parliament, for the utter Confuſion of *Neonomianiſm*, have confirmed this almoſt One Hundred and Fifty Years ago, and many times ſince; which hath ſtood for Sound Doctrine in the Church of our Lord Jeſus, in *England*, many Years before Dr. *Criſp* was born, and Fifty Five ſince he went to Reſt; *viz. That in him, and by him, every true Chriſtian Man may be called a fulfiller of the Law.* If they fulfilled the Law, in him and by him, did not Chriſt ſuſtain their Perſons in himſelf, when he fulfilled the Law for them? How elſe can they be ſaid to fulfil the Law in him,

if

if they were not in him, and ſuſtained by him? This we are taught here for the utter ſilencing and ſhame of thoſe that call it *Antinomianiſm.*

§. LXXXVII.

This great Expreſſion of our Reformers from Antichriſtian Dotages, *That in Chriſt, and by Chriſt, we are fulfillers of the Law*, may help our Rebuker to rectifie his ſaying in *Pa.* 47, *If Chriſt's putting on the Perſon of Sinners be left out, it's better out than put in, till it be known what it ſignifies.* 'Tis ſtrange that our ſharp ſighted Rebuker cannot tell what it ſignifies, when the firſt emergers out of Popery, the Reformers, are ſo poſitive that *we fulfilled the Law in Chriſt*; which cannot poſſibly be without his ſuſtaining our Perſons. Could all thoſe Worthies of the laſt Age, *Luther*, *Calvin*, &c. know what it ſignifies, and we that ſtand on their Shoulders, cannot we ſee as far as they? But they cannot ſee that will ſhut their Eyes. Doubtleſs many of our New Law Men would ſay, but for the outcry of every ſound Proteſtant, that this Expreſſion, *That we fulfilled the Law in Chriſt*, had been better left out of the Doctrine of the Goſpel than put in; for it hath ſtrengthened a many of thoſe he calls *Antinomians.* So that now we cannot, without great difficulty, run down the Doctrine of Chriſt's ſuſtaining our Perſons, but theſe *Antinomians*, as we call them, will be too hard for us, ſo long as the Epiſtles of *Paul*, and the Doctrines Eſtabliſh'd by Law, are ſo armed againſt us.

§. LXXXVIII.

But ſome may ſay, Why ſhould theſe old *muſty Homilies* be trump'd up now againſt the *Great Baxter*, and his Succeſſor, the *Goſpel-ſtater* of Truth? Thoſe Good Men are gone to Reſt, and with them let their Homilies ſleep. No ſay I, they being dead yet ſpeak; and their plain honeſt ſimplicity will go farther with every good Chriſtian, *that we in him fulfilled the Law*, than the Sceptical Notions of Mr. *D. Williams*, ſuch as this, *That God provided for his own Glory while he promiſeth Life by forgiveneſs, and yet inſiſts on ſome degree of Obedience.* Here inſtead of *our* fulfilling the Law *in* Chriſt, this *Goſpel-Truth* ſtater brings in our Obedience (in our ſelves) inſiſted on by God in his forgiving Sins. Such a medly of God's forgiveneſs upon our Obedience, the Reformers rejected as ſpurious Popiſh Doctrine. They are ſo far from attributing our Obedience to be inſiſted on by God, in forgiving our Sins, that they will

will not allow *Faith it ſelf* to come in for any ſhare in farthering our forgiveneſs; but ſay plainly of Faith thus, *Our Faith in Chriſt* (much more our degrees of Obedience) *ſaith unto us thus, It is not I that take away your Sins, but Chriſt only; and to him O N L Y I ſend you for that purpoſe, forſaking therein all your good Virtues.* (What's that but your degrees of Obedience)? Thus through the good hand of God we are helped, by our great Reformers, to quell this *New Law Doctrine* of the *Neonomians*, ſetting up ſome *Goſpel-Holineſs of ours* in co-partnerſhip with the everlaſting Goſpel, of being ſaved only by Grace, through Faith; and that (Faith) not of our ſelves, it is the Gift of God; to whom be Glory, for that he hath freely given Chriſt, and all with him.

§. LXXXIX.

My next Notice I take is, with Grief and Sorrow, at the diſmal contemptuous treatment the Rebuker gives of Chriſt's ſuſtaining the Perſon of Sinners. This great tremendous Point, which is ſuſtained by many Reverend Perſons, my Dear *Kratiſte* makes a *Banter* of in *Pa.* 53, ſaying, *What then can theſe Expreſſions ſignifie, but that Chriſt wore the mask, the vizor, the diſguiſe of Sinners, that he was* perſonatus hiſtrio, *like a Stage player that puts on the Perſon of a King, when indeed he is but ſome ſorry fellow?* Do ſuch Terms of our Bleſſed Lord become the Pen of an adorer of the Bleſſed Jeſus, to impoſe ſuch a Senſe, and ſuch horrid Conſequences, from a Doctrine profeſſed by all ſound Proteſtants, when God himſelf ſaith, *he made him Sin for us?* And Thouſands of Adorers of him, adore him for this Thing, *that he was made Sin for them, though he knew no Sin*; and on that account ſay, *he ſuſtained their Perſons*; that is, that they were in him, and fulfilled the Law in him, and by him, as the whole Nation of *England* have declared for Good, Sound, Orthodox Doctrine almoſt 150 Years: And now ſhall ſuch an Inference be fetch'd from it as ſcoffs thus at our Lord Jeſus? As if the Parliament of *England* in eſtabliſhing that Expreſſion by Law for good Doctrine, as if they had thereby declared that our Lord was a ſorry Fellow, a Stage-player acting the part of a King, that he wore a Mask, a Vizor, in ſo doing. If ſuch Language had been uſed in any Interlude, Show, May-game, Stage-play or Pageant, then the Act of Parliament would have forced the Rebuker to pay Ten Pounds: For it ſaith, *If any Perſon, in any of thoſe five places, ſhall Jeſtingly or Prophanely uſe the Name of God, or of Jeſus Chriſt,*

or

or of the Holy Ghoſt, or of the Trinity, which ought not to be uſed but with great Reverence, they ſhall forfeit Ten Pounds. 3 James 1. 21. And if a Stage-player, or Buffoon, ſhall forfeit Ten Pounds, what ſhall a Divine, who ſhould both know and teach better Things, what ſhould he forfeit, if he print ſuch prophane Jeſting with our Dear and Bleſſed Lord, whoſe Name is dreadful? O! that Men were wiſe to Sobriety, and not ſuffer themſelves to launch into ſuch exorbitant Expreſſions concerning our Bleſſed Lord. To tax his oppoſers with ſuch an Inference from Scripture Premiſes, it puts me in mind of what *Antiſozzo* ſaith in *Fol.* 191, *Sed male dum recitas incipit eſſe tuus*, He that recites ſuch Paſſages without neceſſity and abhorrence, they begin to be his own Paſſages. But I hope my *Kratiſte* will never fall into ſuch Language again.

§. XC.

There is a very great word to the Point of Chriſt's ſuſtaining our Perſon, in *Epheſ.* 3. 6. which is this, Εἶναι τὰ ἔθνη συγκληρονόμα, καὶ σύσσωμα, which we render, *That the Gentiles ſhould be fellow-heirs, and of the ſame body*; but may be rendred *fellow-heirs*, and *fellow-body*, or *co-body*. As Believers are heirs, fellow-heirs, co-heirs with Chriſt, and of Chriſt; ſo they are of the ſame body, fellow-body, *co-body* with Chriſt, and *in* Chriſt. And as before the Apoſtle forgave *in the Perſon of Chriſt*, ſo here the believing Gentiles are *fellow-body with Chriſt*. And what is this but his ſuſtaining their Perſons, and they his Perſon? *But this is to the Jews a ſtumbling block, and to the Greeks fooliſhneſs.* To our learned, *topping Gentlemen*, it is uncooth, unintelligible, and better left out than put in, till it be known what it ſignifies. Juſt ſo the *Socinians*, concerning the words *Trinity in Unity*, 'tis to them Nonſenſe and Contradiction; as all the Goſpel is to Fleſh and Blood; as that a Wicked Man ſhould be ſaved by the Righteouſneſs of one that he never ſaw in his Life, by a crucified Jeſus; but to them that are called he is (as ſuſtaining our Perſons as we are in him σύσσωμα *co-body*, he is) Chriſt the Power of God, and the Wiſdom of God. And for my part, if I did not look on the Lord Jeſus as ſuſtaining my Perſon on the Croſs, and ſuſtaining it every moment, not only by his common Providence, but in himſelf, and by himſelf, as Fleſh of my Fleſh, I muſt look on my ſelf (as I am in my ſelf) a loſt, wretched, forlorn Creature, to be miſerable in Hell to all Eternity. But I flee for refuge to him to be kept in this Faith, *I in them holy Father, and thou in me, that they*

may be perfect in one, John 17. That is in himself, the bleſſed Lord Jeſus ſuſtaining our perſons, to whom be Glory for ever.

§. XCI.

I come now to his Poſtſcript, which is ſharp and ſtinging to purpoſe, as if he had not ſufficiently degraded Dr. *Criſp* in the body of the Rebuke, he blackens him by comparing the Doctor to *Apocryphal Tobias*, and Mr. *Williams* to *Canonical Daniel*, thus, *All this is nothing but a tryal of Skill between the Apocryphal Story of* Tobias, *and the Canonical Hiſtory of* Daniel. *Tobias* and *Daniel* being the firſt Names of the *Doctor* and Mr. *Williams*, as much as to ſay, all the Doctor's Sermons are *Apocryphal Stories*, but Mr. *Williams*'s Books of *Goſpel-Truth* are *Canonical Hiſtory*. To which I may return, there is alſo the *Canonical Hiſtory* of *Tobias*, and there is the *Apocryphal Story* of *Daniel*, relating the filthineſs of the Elders with *Suſanna*: For inſtance, *Tobijah*, which ſignifies *my good Lord*, hath near as honourable a memorial put upon him in *Canonical Scripture*, as *Daniel*, *God my Judge*. 'Tis true, *Daniel* is called *O greatly beloved*; and God grant that our *Daniel* may be ſo alſo, upon a due ſenſe of his Miſcarriages in his Books and Converſe. It is alſo true in *Zach.* 6. 10, 14. of *Tobias*, he *was to take Silver and Gold, and make Crowns*: And 'tis ſaid, *The Crowns ſhall be for Helem and Tobiah*, &c. Here was a Crown for *Tobijah*, ſignifying the Crown of Righteouſneſs; and I queſtion not but your traduced *Tobijah* hath been wearing one before the Throne, and before the Lamb, and caſting it down before him this Fifty Five Years. Here were ſeveral Crowns made, and I hope one remains for my Dear *Kratiſte*; for the bleſſed Jeſus pardons, and ſo overlooks innumerable Failings, and will give a Crown of Righteouſneſs to all that love him, that will ſubmit to his Righteouſneſs. Then for the *Apocryphal Story*: 'Tis true *Tobiah* is brought in with his Dog following him, but no Dogs barking at him: Such Things are reſerved for theſe latter days. But how is *Daniel* brought in? He, like my dear *Kratiſte*, comes in, giving a faithful Rebuke to a ſad Report of a *Laſcivious* Elder, and ſaith, *O thou* (Elder)*! that art waxen old in Wickedneſs, thy Sins are come to light.*

§. XCII.

What Iſſue have we of this tryal of Skill? Is your *Tobias* the more *Apocryphal* becauſe his Name is in the *Apocrypha*? And is your *Daniel* the more *Canonical* in his Writings, becauſe his Name-ſake was

[redacted] greatly beloved? Or on the other ſide, may not your *Tobias* have a Crown given him, as well as *Tobijah* had one? And may not your Elder have a ſevere Rebuke given him, as well as *Daniel*'s Apocryphal Elder had one? For every one ſhall receive according to his own Work. So that this *Apocryphal Witticiſm* might have been ſpared, for any honour it can bring to your *Daniel*, or diſhonour to *Tobias*. But this is plain evidence that the Rebuker hereby declares, that he takes all the Diſcourſes of Dr. *Criſp*, of the Free Grace of God in Chriſt, to be *Apocryphal Stories*, and all that Mr. *Williams* hath writ is *Canonical Hiſtory*; eſpecially his *Goſpel-Truth ſtated*, which is ſupported by himſelf, and Forty Eight more Vouchers. This muſt paſs for Canonical, though he makes room therein for *more to be ſaved than ever God choſe in Chriſt*, and though he ſaith to this purpoſe, *That God hath ſet up a New Law that doth not require SINLESS Obedience.*

§. XCIII.

In the next place he treats the Doctor more roughly, if not prophanely; for he calls the aſſerting the neceſſity of Repentance, Regeneration and Faith, the *unpardonable* Sin againſt the Doctor; whereas we know of no unpardonable Sin, but that againſt the Holy Ghoſt, which ſome in oppoſing clear Goſpel Free-Grace come very near, unleſs they do it ignorantly: But to talk of an unpardonable Sin againſt the Doctor, and that for aſſerting what the Doctor never denyed, is a ſtrange ſtrain of Wrath againſt his Memory. His words are theſe, in *Pa.* 56 & 57, *That although the expreſs Word of God doth expreſs the neceſſity of Regeneration to our entring into the Kingdom of God, and requires Repentance that our Sins may be blotted out, and Faith in Chriſt that we may be juſtified.* This the Rebuker calls the Brethrens fully bearing Teſtimony againſt the *Antinomians*; and adds, that their aſſerting this is *the unpardonable Sin againſt Dr.* Criſp. The Rebuker means, that Mr. *Lob* accounts this Teſtimony of the Rebuker to be the unpardonable Sin againſt Dr. *Criſp*; which I may ſay is *Gratis dictum, ſed non gratioſé*, It is freely ſaid, but not graciouſly. I do not ſee what could be ſpoken with more malignity, to ſay it is never to be forgiven by Dr. *Criſp*'s Vindicators, to ſay Regeneration, Repentance and Faith, are neceſſary. Sure my dear *Kratiſte* cannot be thought not to have read Dr. *Criſp*, where he may find this Charge, *That the Doctor accounts it a horrid Crime to aſſert Faith, Repentance and Regeneration, neceſſary*, to be

moſt falſe. I appeal to the Rebuker's Conſcience, for I [illegible] not but he hath read the Doctor's Sermons, or Dr. *Chancy*'s Quotations, where he brings in Dr. *Criſp*, ſaying in expreſs words quite contrary to this Charge, and fully owning the need of Sanctification, *&c.* In *Fol.* 46, Dr. *Criſp* ſaith thus, *There is no Perſon that is a Believer, but after he hath received Chriſt, he is created in Chriſt Jeſus unto good Works, that he ſhould walk in them. I ſay, he that ſprinkleth them with clean Water, that they may become clean from all their Filthineſs, writes his Law in their inward parts. So that I ſay, mark well my words, That Sanctification of Life is an inſeparable companion with the Juſtification of a Perſon by the Grace of Chriſt.* Now can any Thing be more clear, than that it is no unpardonable Sin with Dr. *Criſp*, to aſſert the neceſſity of Regeneration, Repentance and Holineſs? For that he ſaith, Sanctification (which includes them all) is inſeparable from Juſtification; that one is never without the other: As much as to ſay with the Apoſtle, Chriſt who is made of God to us Righteouſneſs for Juſtification, he is at the ſame time made of God to us Sanctification.

§. XCIV.

Now methinks 'tis ſtrange that he ſhould be branded with your Titles of *Apocryphal wild Monſter*, *Criſpian Heterodoxy*, eſpecially to blaſt him in the buſineſs of Holineſs, Repentance, *&c.* who ſo ſtrenuouſly hath aſſerted its inſeparableneſs from Juſtification; of which you may find whole Sermons on that Text, *Tit.* 2. 12. *The Grace of God teaching us, that denying ungodlineſs and worldly luſts, we ſhould live godly, righteouſly and ſoberly.* So that from his *Doctrine*, there is no Reaſon to make that an unpardonable Sin, to aſſert the neceſſity of Regeneration; and as little Reaſon to do it on account of his *Converſation*, which, through the Grace of God, was by the Report even of his Enemies, untainted; yea, exemplarily holy, as ſeveral at this day in this City can witneſs: For farther Satisfaction, be pleaſed to read him on the Sermon intituled, *Free Grace the Teacher of good Works*, where he ſaith, in *Fol.* 35, *Good Works are neceſſary*, ex parte Dei, ex parte Rei, ex parte noſtri, *on the part of God, on account of the Thing it ſelf, and on our own account.* O! that it might pleaſe God to fill my Dear *Kratiſte*'s Boſom with fervent Charity, to prevent, for the future, his charging a fervent Servant of our Lord Jeſus, as if it were an unpardonable Sin againſt ſuch an one to urge the neceſſity of Holineſs: Though ſtill I take it

to

to be an unaccountable Contradiction to the Goſpel, and the Free Grace of God in Chriſt whereby we are ſaved, for any to aſſert the neceſſity of our Holineſs, ſo as that it ſhall come in to have any ſhare with our Lord Jeſus in the ſaving us; for in that reſpect we muſt always ſay with *David*, Pſal. 62. *He only is my Rock and my Salvation*; and in *Pſal.* 71. 16. *I will go in the ſtrength of the Lord God, I will make mention of thy Righteouſneſs, of thine only.* There muſt not come in one Rag of our own; no, not ſo much as to wrap about a cut Finger. 'Tis only the fine white Linnen of Chriſt's Righteouſneſs can recommend us acceptable to God; with which the good Lord cloath us.

§. XCV.

The next excurſion to be lamented, in my Dear *Kratiſte*, is his branding all that diſſent from the Writings of Mr. *Williams* to be *whaffling Whelps*, that can bark and not bite. In *Fol.* 58, he ſpeaking of Exceptions that were made, or to be made, againſt Mr. *Williams*'s Writings, ſaith thus, *Was ever a poor Creature thus tyed to a Stake, to be baited by the Engliſh Moloſſi, and* (by) *every whaffling Whelp, that could bark though not bite?* This is very hard Language againſt his diſſenting Brethren in the Miniſtry. I cannot now wonder at what an Eminent Perſon told me lately, That the Rebuker had better have cut off his Fingers, than to have written that which he calls, *A Faithful Rebuke.* Was it ever heard of, that a Gentleman, a Scholar, a Divine, one Sagacious to an high degree, ſhould ſo far indulge his Heat, as to call the Reverends Mr. *Cole*, and Mr. *Mather*, now with the Lord at Reſt, dying in the Joy and Comfort of oppoſing Mr. *Williams*'s Errors, and to call Hundreds of Able Divines in this Kingdom, and in effect to call all the reformed Churches abroad, and our Reformers at home, that made the *Homilies*, wherein they do oppoſe his Errors, to call them all *whaffling Whelps*, that can bark and not bite? O! that there might be a due Reflection, then there would be ſmiting on the Breaſt, and ſaying, *What have I done*, to reflect ſo indecently on the Servants of the moſt High, leſt our Lord Jeſus caſt him to the Ground, with a *Saul, Saul, why perſecuteſt thou me?*

§. XCVI.

O how ſad is it that my Dear *Kratiſte* ſhould ſo far ingage himſelf in ſuch a Cauſe, as he ſhould think might need ſuch Railings as ſuit only to a *Rabſhakeh*, not a Proteſtant Divine! This is the way

to

to have *Iſmaels Character*, his Hand againſt every Man, and every Man's Hand againſt him. O! that the Lord would cauſe him, upon a *Melius Inquirendum*, to pour ſome Oyl upon this Vinegar of *whaffling Whelps*; and that he would follow Holy *Auſtin*, and retract ſuch Language, and own, *Humanum eſt errare*. One would ſtand in admiration at ſuch an Expreſſion, from one that would ſurely be accounted a lover and learner of our Lord Jeſus, who was meek and lowly, and ſo far from calling any of his followers *whaffling Whelps*, that he called *Judas*, his betrayer, *Friend*, Mat. 26. 50. and when he was reviled, he reviled not again; and when he was forced to chide his Diſciples, how ſweetly doth he do it, *Ye know not what Spirit ye are of*. And ſo, I ſuppoſe, may be ſaid of this Rebuker.

§. XCVII.

What if *Paul* and *Barnabas* differed, ſo that they parted one from another, did *Paul* call the other *a Whelp, a whaffling Whelp?* Sure our faithful Rebuker, when the Lord ſhall be pleaſed to convince him of his exceſs herein, he will go and bewail this before the Lord, that he hath opened the Mouths of Scorners, who may ſay, we may well call theſe Parſons a parcel of pitiful Fellows; for you ſee how one of the firſt Rank calls his Brethren *Whelps*; whereas *the Servant of the Lord muſt not ſtrive, but be gentle towards all*, 2 Tim. 2. 24. How happy would it be if all, that fear the Lord, would learn of *Abraham*, who ſaid to *Lot*, *Let there be no ſtrife between thee and me, for we be Brethren.*

§. XCVIII.

He having provoked the Reporter, now he fears his Friend Mr. *Williams*, whom he has taken this Pains for, may be ſet in *the Pillory, there to be palted with rotten Eggs*; and all this becauſe it had been propounded that he ſhould give Satisfaction about what might be excepted againſt him: And I pray where can the hurt of this be, that he ſhould be deſired to ſatisfie thoſe that object againſt him? Is this palting him with rotten Eggs? If he be to be palted with Eggs of his own laying, that are not very ſound, I know one that hath got together about a hundred out of his Neſt of *Man made Righteous*, beſides what are laid in his *Goſpel-Truth*. If it ſhould happen that ſome of theſe be caſt on him, and defile him, it is not his Friends flattering can make him clean; 'tis only his going into the Fountain of Life, the Lord Jeſus, can take away all the uncleanneſs that ſuch

Eggs

Eggs will bring upon him. I will caſt none of them at him, but only break three of them before him, which I am ſure have a worſe ſavour than the rotteneſt Egg in the Town; theſe I take out of *Fol.* 140 of *Goſpel-Truth*, where he ſaith, *The reſpect to Glory which our good Works have, they are as Seed to the Harveſt*, (that's one), *and as the Foundation to the Building*, (that's a ſecond), *and as Work to Wages*, (there's a third). So that he makes *our good Works* to be *our Chriſt Jeſus*. I begin with his ſecond, as being moſt of the Romiſh ſcent, *Our good Works have the ſame reſpect to Glory that the Foundation hath to the Building*. Was ever any thing more *Popiſh*? Doth not the Scripture ſay, *I lay in Zion for a Foundation, a Stone, a tryed Stone*, Iſa. 28. 16.? Is not that our Lord Jeſus, of whom the Apoſtle ſaith, *Other Foundation can no Man lay*? And Chriſt ſaith, *On this Rock I will build my Church*. And ſhall we now have this Egg laid, *That our good Works are the Foundation to the building us up unto Glory*? Sure this rotten Egg can never be endured in the Noſtrils of any good Chriſtian. The firſt is like it, as one Egg can be to another, *That our good Works have the ſame reſpect to Glory that the Seed hath to the Harveſt*. Now every one knows that the Harveſt grows immediately from the Seed; and if we had no Harveſt of Glory but what grows out of the Seed of our Works, it would be a very dark dunghil Glory; for our beſt Righteouſneſs, as to getting us Glory, is but as menſtruous Rags: But for our Comfort the Scripture ſaith, *One ſows and another reaps*. Chriſt hath in Infinite Grace ſowed his Body as a grain of Wheat in the Earth, *John* 12. 24. out of which all our Glory muſt grow. O how contrary is his Aſſertion to the whole Goſpel, which ſaith, *We are ſaved by Grace, and not of Works, leſt any Man ſhould boaſt*. Our Glory is ſo far from being the Harveſt of our Works, that the Apoſtle ſaith, *He hath ſaved us, not according to our Works of Righteouſneſs which we have done*, 2. Tim. 1. 9. Neither for our Works, nor according to them. O how ſad is it that my Dear *Kratiſte* ſhould by his Hand, together with Forty Eight more, midwife this rotten Egg into the World. The third is of the ſame brood, *That Glory is the Wages of our Works*; which is diametrically oppoſite to the Apoſtle, who wholly excludes Works, ſaying in *Rom.* 11. 6. *If it be by Grace, it is no more of Works; otherwiſe Grace is no more Grace. But if it be of Works, it is no more of Grace.* And the Apoſtle concludes, to the ſhame of ſelf-juſticiaries, *Rom.* 3. 27. *Where is boaſting then? it is excluded.*

excluded. By what Law? of Works? Nay; but by the Law of Faith. So that Mr. *Williams* muſt not lay this Egg at the Apoſtle's Gate; it being as rotten an one as any in the whole Council of *Trent*: But one daſh of the Rebuker's Pen, That he hath accounted for what he hath written, by ſubſcribing the Aſſemblies Confeſſion, ſhall cleanſe him from all; whereas his ſubſcribing that, without his recanting this, is but like ſome of the Clergy in *Antiſozzo*, *that ſnatch up the Pen to ſubſcribe the Articles of the Church of* England, *and to their ſhame, immediately preach againſt ſome of them, in advancing Man's Free-will in oppoſition to God's Free Irreſiſtible Grace, and denying particular Election*, and the like: For which we may mourn and ſay, *Proh Dolor.*

§. XCIX.

It is not to be unminded how the Rebuker ſlides off the three firſt Conditions, on which Mr. *Williams* his acceptance was to be grounded; which are theſe, *If he concur in the Doctrine of Juſtification, and the Change of Perſons between Chriſt and Believers, and Chriſt's undergoing the Father's diſpleaſure for our Sins*: *Theſe*, he ſaith in 58, *I will not mention to ſave Time and Paper.* A great Husband of Time and Paper. But would not Time and Paper have been better imployed by far, in ſetting theſe three Points in a true Light, than to talk of *whaffling Whelps* and *rotten Eggs*? I fear there are greater Reaſons, than to ſave Time and Paper, that he waves them. It being judged by many, from his Writings, that he is not extraordinary tight in the Point of Juſtification; and therefore, being conſcious thereof, he might not be free to expoſe himſelf, by declaring his Judgment therein, as to the Conditionality of Faith, and New Obedience, and how far our Works have any concern in our Juſtification, notwithſtanding the Scripture ſaith, *We are juſtified freely by his Grace.* And it may juſtly be ſuſpected, that he who could ſay, *We did not ſin* Adam's *Sin*, (ſo denying the Apoſtles ἐφ ᾧ) might as well ſay, That that Sin of his was not ours, and ſo we not concerned in it, ſo as to be condemned for it. And thence might as well ſay, that Chriſt's Righteouſneſs, which he performed in obeying and ſuffering the Law, is not ours, it was only wrought for our Good, and ſo we not juſtified by God's imputing it to us; but that we have only the Effects of it, or this is the main, *viz.* Pardon of our Sins, if we repent, and believe, and walk in holy Obedience, and ſo continue to the end of our Lives (thereby denying aſſurance till

till the laſt breath); and then for the ſake of Chriſt's Righteouſneſs, on our ſincere performance of our Duty, we ſhall have Heaven and Happineſs; as his *Goſpel-Truth ſtated*, and before him Mr. *R. B.* But if this be current, how can the Scripture be true, that *we are juſtified freely by his Grace*, and that *we are juſtified by his Blood*, that he was raiſed for our Juſtification, without one word of our Goſpel-Obedience concurring thereto, it being not *according* to Works of Righteouſneſs which we have done? And whereas the Word ſaith, *we are juſtified by Faith*; all ſound Proteſtants, the Aſſemblies Confeſſion, and the Doctrine of the Church of *England*, do *uno ore* with one mouth agree, that it is not the τὸ *credere*, it is not our Act of Faith juſtifies us, but the Object of Faith; that Righteouſneſs of Chriſt which he wrought out for us, which we lay hold on and receive by Faith. It is that Righteouſneſs made ours, given to us by God, and reckoned by God to us, which alone doth juſtifie us; on which account it is ſaid, *It is God that juſtifies*, Rom. 8. But this my *Kratiſte waves*, leſt he ſhould bewray (it is feared) ſome halting in this, as the Reporter ſaith he has done in the Point of Chriſt's Satisfaction: Or elſe, if he be right in it himſelf, and if he had declared it, he muſt have left his Friend Mr. *D. W.* in the Ditch, who is ſadly tardy in this caſe.

§. C.

As to his ſecond Point that he waves, *The Change of Perſons between Chriſt and Believers*, this he might be allowed for; he had ſaid enough, and too much, of that, in *ridiculing it* before with Chriſt's wearing a Maſk, a Vizor, *&c.* when he bare the Perſons of the Elect in himſelf. For which, I beſeech the Lord to give him Repentance and Pardon.

§. CI.

But as to the third, of Chriſt's bearing the Father's *diſpleaſure* for our Sins, he having ſaid little or nothing of that before, it might have been expected he ſhould have ſaid ſomewhat of it now, if it had been only to confirm his Friend Mr. *Williams*, who had abuſed the Doctor, when he took the Doctor to task about it: But this is ſo fully handled by Dr. *Chancy*, and ſuch full Evidence brought in by him, of our Lord Jeſus his undergoing the diſpleaſure of God, and ſuſtaining the Wrath of God for our Sins, when by God himſelf they were laid upon him, that I ſuppoſe the Rebuker had little liſt to enter the Liſts in that Debate.

§. CII.

But it being a Subject of infinite concernment to every poor Soul, that hopes for Eternal Life by and through our Lord Jesus; it being that on which hangs all the hopes of a poor Sinner for his escaping the direful, terrible, tremendous and eternal Wrath of God, due to every one for his Sins, by our Lord Jesus his bearing that Wrath which was due to us, I shall quote somewhat of Dr. *Chancy*'s collecting, in his Vindication of what was expreſt in Dr. *Crisp*'s Sermons, and shall afterward add some Animadversions on the Rebuker, about the Lord Christ's bearing the Father's displeasure: And I begin with what Dr. *Chancy* quotes from Mr. *Calvin*, in his Discourse on *Gal.* 3. 13. *The Apostle doth not say* (saith *Calvin*) *that Christ was cursed, but a Curse, which is more; for it shews, that all Malediction was included in him——— God was not ignorant of what kind of Death his Son should dye, when he said,* Cursed is every one that hangs on a Tree—— *He took our Person, therefore he was a Sinner, and under the Curse; not so much in himself, as in us——— He underwent his Wrath, else how could he reconcile the Father to us?——— Again, How could he free us from the Wrath of God, unless he had* TRANSLATED *it from us to* HIMSELF? *Therefore he was wounded for our Sins, and experienced God as an angry Judge.* Can any thing be more positive and plain for Christ's bearing the Father's displeasure, which is so cryed out upon by the *Neonomians*, as if it were heterodox, monstrous, wild *Antinomianism*, when so great a Man as this saith, that *Christ translated the Wrath of God from us to himself*, and that *he experienc'd God as an angry Judge*? And this is no Testimony from an *Antinomian*; though in this saying as much an *Antinomian*, in saying Christ was thus *a Sinner*, as Dr. *Crisp* in saying the like.

§. CIII.

A second Witness to confirm this Truth, out of Dr. *Chancy*, is *Martin Luther*, who goes a step or two higher in the Rebuker's *Antinomianism* than *Calvin*; and saith on this Point, in Vindication of Dr. *Crisp*, thus, "Then hast thou him (Christ) indeed, when thou "believest that this more pure and innocent Person is freely given to "thee of the Father to be thy Priest and Saviour, yea rather thy "Servant; that he putting off his Innocency and Holiness, and "taking thy *SINFUL PERSON* upon him, might bear thy "Sin, thy Death, and thy Curse. As *Paul* applyed to Christ that

"place

" place of *Moſes*, *Accurſed is every one that hangeth on a Tree*, ſo " may we apply to Chriſt not only that whole 27 *Deut.* but alſo " may gather all the Curſes of *Moſes*'s Law together; for as Chriſt " is innocent in this General Law, touching his own Perſon, ſo is " he alſo in all the reſt; and as he is guilty in this General Law, in " that he is made a Curſe for us, and hanged on the Croſs as a " Wicked Man, a Blaſphemer, a Murderer, a Traytor, even ſo he " is guilty in all others. Here *Luther* makes Chriſt to bear the Father's diſpleaſure with a Vengeance, bear our Sin, Death and Curſe; yea, all the Curſes in *Moſes*'s Law.

§. CIV.

But what need have we of Humane Teſtimony for this, although ſuch Teſtimony is more authentick with ſome, and will paſs farther in Proof with ſome than *David*'s *Pſalms*, or *Paul*'s *Epiſtles*, for God's diſpleaſure with Chriſt, as bearing our Sins, and our Perſons, and as being our Surety and our Repreſentative? Therefore becauſe Mr. *Williams* is ſo foul on Dr. *Criſp*, for aſſerting God's diſpleaſure againſt Chriſt for our Sins, and my Dear *Kratiſte* ſeems afraid to declare his plain Senſe in this Point, pretending to ſave Time and Paper, and thereby leaving Dr. *Criſp* under the foul Pen of Mr. *Williams*, whoſe Cauſe the Rebuker vindicates, on this account I think it neceſſary to bring good Scripture Proof of God's diſpleaſure againſt his own ever-dearly beloved Son, our Lord Jeſus, as he ſtood in our ſtead bearing our Sins; for which I produce the 22th, the 25th, the 69th and 89th Pſalms, to ſhew that Chriſt was under the diſpleaſure of God. In *Pſal.* 22. 1. he cryes out, *Why art thou ſo far from helping me? Why haſt thou forſaken me, and are far from the words of my roaring?* Surely God's forſaking was ſufficient ground for his roaring. In *Pſal.* 35. 17. he ſaith, *Lord, how long wilt thou look on? Reſcue my Soul.* And *ver.* 22. *O Lord, be not far from me.* So that here is forſaking even to make him roar; and here he minds God of ſtanding far off, and looking on while he is in his Agony. And can any one think there was no diſpleaſure in God when he did ſo? In *Pſal.* 69. 3. he cryes, *Mine Eyes fail while I wait for my God.* (Surely then God had withdrawn from him). *Reproach hath broken my Heart*, ſays he, *ver.* 20. *I looked for pity, but there was none.* Thus we ſee God looking on, and not comforting him under this terrible Diſpenſation, when his Heart was broken with Reproach; and could God with-hold his Comforts ſo long as

he did, if he had not executed his diſpleaſure on Chriſt, which was due to us for our Sin? But that which puts it beyond doubt, is that *direful*, *doleful* word of our Lord Jeſus, in *Pſal.* 89. where he ſhews, how Reproach had broken his Heart, in *ver.* 38. he ſaith, *But thou haſt caſt off and* ABHORRED, *thou haſt been wroth with thine Anointed*, (thy Chriſt). That this abhorring was ſpoken in the Name of Chriſt appears farther, in *ver.* 50. *I do bear in my boſom the Reproach of all the mighty People; wherewith they have reproached the footſteps of thine Anointed.* This the Apoſtle ſhews is ſpoken of Chriſt, in *Rom.* 15. 3. *The Reproaches of them that reproached thee are fallen on me*, ſaith he. Whence it is clear, that if the one is ſpoken of Chriſt, *viz.* the *Reproach*, then it follows that the other, the *abhorring*, is ſpoken alſo of him; for they are joyned together *Pſal.* 89. And if ſo, what Sun-beam can be clearer than this, That our Lord Jeſus, if under this *abhorring*, he was under the ſore *diſpleaſure* of his Father, as bearing our Sins? Now for Mr. *Williams* to tell the World his dreadful Story againſt Dr. *Criſp*, for his uſing the ſame words of Chriſt as the Spirit of God doth, and with the ſame Senſe, *viz.* That this diſpleaſure of God was only upon account of Chriſt's bearing our Sins, and that he was made a Curſe for us, not in reſpect of his own Holy, Innocent Perſon, but as bearing our Perſons; for Mr. *Williams* to load the Doctor ſo foully as he doth, and for the Rebuker to ſay nothing hereto, is ſeemingly to juſtifie Mr. *Williams*, and makes one fear he doth not reckon that Chriſt was under any diſpleaſure of the Father, nor that Chriſt bare our Sins, our *very* Sins, or was made a Curſe, a *very* Curſe, any more than Mr. *Williams* doth. But Mr. *Williams* abſolutely denies that Chriſt bare our *very* Sins; and if the Rebuker did not concur with him therein, he would doubtleſs have ſpent a little Time and Paper on ſo important a Point, rather than in calling his Oppoſers *whaffling Whelps*. But of this, God willing, more anon in another Section; in the mean time, this Teſtimony of Chriſt's bearing the Father's diſpleaſure may humble us all.

§. CV.

But *whaffling Whelps* is a trifle to ſome Expreſſions which the Rebuker's Genius taxes his Antagoniſts with; the remembring him of which, I hope, may work ſome Shame in him, for whom his Friends are greatly aſhamed. I tremble to think whither his Paſſion had tranſported him when he wrote this Paſſage, in *Pa.* 25, *Some of*

the

the biggeſt Name from the Preſs and Pulpit had diſſeminated ſuch horrid Opinions, as filled all Intelligent Perſons with equal Aſtoniſhment and Indignation. O the Rage of Corrupt Nature againſt Free Grace (ſay I)! Here my Dear *Kratiſte* leaves Dr. *Criſp* as a *petty Antinomian*, and falls very foul on two of the biggeſt Names in our cognizance, for ſtrenuous aſſerting the Doctrine of the Free Grace of God in the Goſpel, Mr. *Cole* and Mr. *Mather*, now with their dear Lord Jeſus, and calls their Sermons and Books, ſuch Things as filled (yea, brimful they filled) the Intelligent with Aſtoniſhment and Admiration at their horrid Opinions. In his Fury and Wrath in this Storm and Tempeſt, he had a good ſteddy pair of Ballances that did not pendulate an Hairs breadth, there was an equal (an exact equality to a grain of) Aſtoniſhment and Indignation. And we have Proof what the latter was, his Indignation, in that he vents himſelf ſomewhat like him that *Solomon* ſpeaks of, who caſts out Fire-brands, Arrows and Death, *Prov.* 25. 18. and it is to be feared we ſhall find him triumphing in their ſeaſonable Deaths. O! how unlike is this to the bleſſed meek Jeſus, or to him the Apoſtle ſpeaks of, *viz.* The Servant of the Lord ſhould be gentle? So we ſee how he leaves this great Point, to be a good Husband of his Time and Paper, and faſtens on that wherein he had an opportunity to magnifie a Juvenile Talent of Serene Wit, in bringing out his Moloſſi and whaffling Whelps, and crying, *Stoo Dogs, ſtoo*; which I would call, *Ludere cum Sanctis*, a jeſting with Holy Things, but for Reverence to ſo celebrated a Divine as my Dear *Kratiſte*: Yet, I hope, I may ſay without Offence, yea for his future Caution and Advantage, That ſuch Language better becomes a *Terræ Filius* in the Schools, than *Kratiſte the Aged Divine*; or a *Merry Andrew* on the Stage, than one that was ſometimes valued for his *Melius Inquirendum*.

§. CVI.

This *Melius* helps me to conſider what the Eminent *Antiſozzo* ſaith againſt the then Rector of St. *George's*, now Dean of *P*——, for which Piece many have honoured him, with my ſelf, this 21 Years. There he writing againſt *Arminianiſm*, turns perfect *dreggy Antinomian*, according to his Modern Stile of them; though now, (in his vindicating the grand *Neonomian*, the New Law eſtabliſher, who blaſphemed God with ſetting up a New Law; which Law, not the Goſpel; but which Law admits of Obedience that is not Sinleſs), now I ſay *Antiſozzo* leans on the contrary ſide, and Arminianizeth,

nianizeth, by calling it *Heterodox Antinomianism*, to say that *the Fault of Sin was laid on Christ*, and that *Christ bore Sin as to the Anomia, that Christ was reputed a Criminal not only by Man, but by God.* Pray mark! This in *Kratiste*'s Rebuke is reckoned the third *Antinomian* Heresie. This is part of that, of which, he said, some of the biggest Name had from the Press and Pulpit, with such horrid Opinions, filled the Intelligent with equal Astonishment and Admiration. Now can any one believe that the Rebuker was once guilty of this horrid Opinion, or any thing like it, *That the Fault of Sin was laid on Christ*? Of which I may say, If he is not of that Opinion, I would not be in his condition for all the World: For if the Fault was not laid on Christ, of every Sin he hath committed, it must lye on him to all Eternity. For it was by that one offering of Christ, once made on the Cross, that he put away Sin; and all Sins, that were not put away by that offering, must remain on the Sinners to Eternity; for there remains no more Sacrifice for Sin. *This by the By.*

§. CVII.

But to return: Whatever he may now say to uphold Mr. *Williams*, I am satisfied my Dear *Kratiste* was (when in *Antisozzo* he vindicated Dr. *Owen*) one of Dr. *Crisp*'s *Antinomians.* Witness some Passages following. In *Pa.* 686 he is inferring *Antinomianism* from Mr. *Sherlock*'s saying, *God bestows the Rewards of Righteousness on those who, according to the strictness and rigour of the Law, are not Righteous*; that is, saith *Sh*——, *They shall be justified and treated as Righteous Persons.* Upon this *Antisozzo* turns *Antinomian*, and infers thus, *If God can treat them like Righteous Persons, who are not really so, because he is so well pleased with Christ's Obedience, why may not God conceive Me to have DONE that which I have NOT DONE, as well as to be what I am not? Why not to have OBEYED IN CHRIST, to have SUFFERED IN CHRISTS SUFFERINGS?* Here it is plain, that the Rebuker allows that God may conceive me to have done and suffered what Christ did and suffered; nay, that we obeyed in Christ, and suffered in Christ's Sufferings. What is this but Commutation of Persons, and Christ's sustaining our Persons in his Sufferings? What is this but justifying Dr. *Crisp*'s Heresie of *Antinomianism?* Why then all this Noise about the Town of uncouth, novel, unintelligible Change of Persons, when your self argue for *our obeying in Christ?*

§. CVIII.

§. CVIII.

In *Fol.* 703, *Antisozzo* goes farther in the behalf of Dr. *Crisp*, though now he opposes him, and here he owns *Adam*'s Disobedience is ours; though in the Pulpit in *P. H.* he said, *We did not sin* Adam's *Sin.* In *Page* 703 he reproves Mr. *Sh*—— for saying, *Not that Christ's Actual Obedience is reckoned as Done by us, which is impossible.* To which the Rebuker, or *Antis.* answers, *But why is this so impossible? There's no more impossibility in it, than that* Adam's *Disobedience should be reckon'd as mine: Which if it be not, let Men shift and evade with all their cunning, they shall never be able to justifie God's procedure with his Posterity in intailing Evils, many Evils, and Death it self upon them, for* Adam's *sake, if they be not guilty of the Crime.* Here's an abundant Proof that he then owned *Adam*'s Sin was reckoned as his; and if reckoned so by God, then certainly it was his: Nay, he reproves Mr. *Sher*—— for saying, *It's impossible Christ's Actual Obedience is reckoned as done by us,* and saith, *Why impossible?* And a little lower, in *Pa* 703, he again confronts his now-self *Arminianizing* for Mr. *Williams*, by his then self *Antinomianizing* for Dr. *Owen*, and therein for Dr. *Crisp*, and saith thus, *If then the Penalty of Sin may be inflicted, there's a necessity that the Guilt of Sin be imputed.* Now to talk of Guilt imputed and not the Fault, is *Nonsense*: For what Guilt is there where there is no Fault? Did Christ bare Sin and Guilt without Fault? Then he bare faultless Sin, and faultless Guilt; which is ridiculous Well, but my Dear *Kratiste* goes on currently for his *Antinomians*, and saith, *It's impossible indeed that we should personally have committed* Adam's *Sin, or performed that very Obedience which Christ performed; but not impossible that the Disobedience of the one, or Obedience of the other, should be reckoned AS committed and performed by us.* How doth this agree with his equal Astonishment and Indignation at the horrid Opinion, to say, *That the Fault of Sin was laid upon Christ?* O! that he would humbly own his hasty heat. O! that he might recover himself, and return to the Truths he owned in *Antisozzo*, and not call it an horrid Opinion, *That the Fault was laid on Christ*, when himself owns the *Guilt* was, lest he exasperate his tart Answerers to call him not only an Ecclesiastical Droll, but a *Terræ Filius* Droll, to talk of *Guilt without Fault.* This might possibly occasion that severe Reflection of *Fits* in the Rebuker, not *fit* to be mentioned; but *meliora speramus*, we hope better Things, and such as accompany Salvation, by his freeing

freeing himſelf from halting in the Point of Chriſt's Satisfaction, which the Reporter chargeth him with.

§. CIX.

I proceed to convince (if it may pleaſe God) my Dear *Kratiſte* of his unbenign Temper, in his treating the Oppoſers of Mr. *Williams*, in *Pa.* 60. O! how unlike are thoſe Paſſages to any thing we find of our beloved Lord and Maſter Jeſus, the meek and lowly, who had no Guile in his Mouth; and who being reviled, reviled not again. But ſo it fares not with the Rebuker, who though he was not reviled in the Report, yet he Banters and Jeers his Friends that concur not with him, in *Page* 60, with this Expreſſion, ſpeaking of his Oppoſers, he ſaith of them, *They will make no farther Conteſt* (with Mr. *Williams*); *I miſtake*, (ſaith the Rebuker) *but private Whiſperings, and evil Surmizes, and inſinuated Slanders, and clandeſtine Reproaches, may be multiplyed while Mr.* Williams *lives.* O what a dire Charge is here in this climax and conſtellation of Accuſations! Here are Whiſperings, Surmiſes, Slanders and Reproaches, and theſe epethited with being private, evil, inſinuated and clandeſtine: Nay, *'tis to be feared they will feed upon his Carcaſe.* See here what *Cannibals* he makes all the Goſpel-Miniſters, that cannot, that ought not to concur with Mr. *Williams* his unſound ſtating of Goſpel-Truth. May not Men write and plead for the Truth, which it is obvious Mr. *Williams* hath wronged, as on that Text *Phil.* 3. 9. but they muſt be invidiouſly loaded as above? O my Dear *Kratiſte*, I beſeech the Lord to mollifie your Temper, and to give you an humble, broken Goſpel-Senſe of your too much giving way, through the Temptation of the Floridneſs of your Stile, to an exceſs of Carnal Paſſion in your Rebuke. Doth not the bleſſed Apoſtle tell us, in 2 *Tim.* 4.2. that his beloved *Timothy*, though but a Young Divine, that *he ſhould rebuke with all long-ſuffering?* How much more is it a Duty for the Elder Divines, to exerciſe long ſuffering, yea all long-ſuffering, in their Rebukes *cujus contrarium* we ſee. Some talk of having a Commiſſion from all the Syſtematical Divines, as *Antiſozzo* had; but I fear you have exceeded that, as well as the Apoſtle's Admonition, in your Rebuke to the Report.

§. CX.

Are all accounted, by the Rebuker, as *Cannibals*, that write againſt Mr. *Williams*? How then ſhall I eſcape, who put my Mite into the Treaſury of pleading for Free Grace? Every one hath not a Face of Braſs,

Braſs, neither doth God ſay to all Contenders for the Truth, as he did to *Ezekiel*, in *Ezek.* 3. 9. *As an Adamant harder than a Flint have I made thy Forehead, therefore fear them not*; and muſt we not therefore plead for Truth, for fear of being called Man-Eaters? I hope my Dear *Kratiſte* will remember what *Antiſozzo* ſaith, in his Preface, *That* Auſtin *would have every Man, that can hold a Pen, write againſt* Pelagius, *that ſworn Enemy to free diſcriminating effectual Grace.* And if ſo, why may not the Reporter, or any Pen-Man, write againſt Mr. *Williams* (and all thoſe Forty Nine Vouchers) who declares, That a degree of our Goſpel-Obedience to a Law that admits Sin, doth concur to our Juſtification quite contrary to the Scripture, which ſaith, *We are juſtified freely by his Grace, through the Redemption that is in Jeſus?* Are we bound to *contend* earneſtly for the Faith, and will you load with multiplyed Sarcaſms, thoſe that cannot ſwallow ſuch diſtaſtful Morſels as he cuts out? Such as this, That our being found in Chriſt, *Phil.* 3. 9. is principally meant of being found in our own Goſpel-Holineſs: Than which nothing is a greater *miſpriſion of Treaſon* againſt the Righteouſneſs of Chriſt imputed to Sinners for their Juſtification. O! that God would ſhew, that ſuch prophane words do eat as doth a Gangreen. What bring in our Holineſs to ſit *jigg by joul* with Chriſt's perfect Righteouſneſs: And for oppoſing this, ſhall the Servants of the Lord be accounted *Cannibals*, to feed on Mr. *Williams* his Fleſh?

§. CXI.

The next hard word, beſtowed on Free-Grace maintainers, is calling them *Bigots*; nay, Bigots that *never will forgive*: That is, becauſe they do and muſt contend for the Truth, therefore they are accounted *implacable*. Though I am bound to forgive all Injuries done to my ſelf, am I ever bound to ſuffer the Truth to be invaded, and ſilently to ſit down ſatisfied with it? Was not meek *Moſes* in a Tranſport when *Aaron* made the Calf, yet not implacable? Muſt many whole Churches of our Lord Jeſus, be called unforgiving Bigots, for holding faſt the Faith once delivered to the Saints? Is not the Spirit to war againſt Fleſhly Principles, as long as they war againſt the Spirit? O! that my Dear *Kratiſte* might obtain to deſcend from his lofty ſtrain, and follow our dear Lord who dyed for us, leaving us an Example that we ſhould follow his ſteps, in being meek and lowly of Heart, and not fly into Aſtoniſhment and Indignation for being mildly oppoſed.

§. CXII.

O! how unlike is this treatment of this Rebuker, to the treatment our blessed Lord Jesus gave to his Disciples, when instead of watching with him, when he was under the dreadful conflict in his Agony, and instead of praying with him, they fell a snoring? Did he scour them off as our Rebuker has done? No, he sweetly, gently, mildly reproves them with an Excuse, *The Spirit is willing, but the Flesh is weak.* Nay, when they call'd for Fire from Heaven on the *Samaritans*, doth he call them wild Monsters, as our Rebuker? No, but tenderly reproves them, *Ye know not what Spirit ye are of.* He doth not cast Fire-brands, Arrows and Death at them, calling them horrid Hereticks, that fill with equal Astonishment and Indignation, as of late we see in the *froth* of my Dear *Kratiste.*

§. CXIII.

I now must write in *Tears* this next Paragraph, and O that my Head were Waters, and mine Eyes a Fountain of Tears over my Dear *Kratiste*, to see that a Good Man, and Eminent, should be guilty of the following Passage, which I fear hath been tragical and bloody. O what is poor Man, when the Lord leaves him to the exercise of his meer Wit and Reason? The Rebuker turns quick, and plays at sharp with the *Manuscriptor*, and accosts him for saying, *What a Negative of the same import with an Affirmative?* Whereby the Manuscriptor reflected on Mr. *Williams* for his former asserting, no Change of Persons between Christ and Believers, and saying afterwards, that he meant this, *No Change* doth allow that he was for *a Change*; on which the *Manuscriptor* saith, What, a *Negative* of the same import with an *Affirmative*? Upon which the Rebuker lets fly, and fastens his Talons on him, with this Answer, *I make no question but he had heard of ἄγαμος and γάμος, a Marriage and no Marriage, grating on his tender Conscience.* Here we must take the word *tender* to be Ironically spoken by the Rebuker. O! how can he look on this Passage without blushing, and a few Tears, if the Lord graciously give a due Sense of the Uncharitableness of it, when he sees the direful Consequence of it, the Lord's taking the blessed, holy Servant of his, this object of your boasting over a repented of miscarriage, from this World to himself. And who knows but such a Reflection as this, of ἄγαμος γάμος, might hasten his Death; to be wounded so in the House of his Friends, by a Brother in the *Presbyterian* Ministry? If the Righteous fall seven times a day, how can

you

you look God in the Face with Peace, while you insult in such a manner over one, you cannot but own, God had raised up after his fall, and raised to a higher pitch of Zeal for the Glory of God, and for the publishing his Free Grace in the Gospel, through our Lord Jesus Christ? Is such a Retort like the moving of the Spirit of God in a Christian, who should in love, gentleness and meekness, do every Thing (especially when writing a Tract relating to the great and glorious Truths of the Gospel) to the Glory of God in the Name of the Lord Jesus? Was this in the Name of Jesus, who when reviled, reviled not again, to criminate a Servant of the Lord Jesus in the Ministry of the Gospel? We have heard of a *Cham* that discovered what he should have concealed, and of the Brand, yea, black Curse, that is upon all his Seed to this day, if the black *Ethiopians* be his Seed, as is most probable. O blessed Lord, let not the like be on the Seed of my *Kratiste*. The Apostle tells us, *Ye have heard of the Patience of Job*, but draws a Vail over his Passion, and saith farther upon it, *and the end of the Lord, that the Lord is very pitiful, and of tender Mercy*. O that the Rebuker were like him! But the tender Mercies of some are cruel. What wound, and it may be thereby kill, a Man whom God had both wounded and healed! The Lord give a due sense, and forgive.

§. CXIV.

Again, We have heard of the mocking of *Ishmael*, *Gen.* 21. of which the Apostle saith, *He that was born after the Flesh, persecuted him that was born after the Spirit*, Gal. 4. So that in God's sight, a mocking, sleering, jibing, taunting Spirit, though done with the smartest Wit, is accounted Persecution; and if it be to those born after the Spirit, it may issue in great Judgment. The Dragon was cast into a bottomless Pit, that cast water out of his Mouth to swallow the Woman, *Rev.* 12. & 20. 3. I beseech the Lord, that such mocking may not be laid to the Charge of the Rebuker in the great day of the Lord, when he cometh to convince not only the ungodly of their ungodly Deeds, but of their *hard* Speeches. O that he might lay it to his own Soul now, that it may not be laid to his Charge then. God hath taken this aspersed Servant from the malevolent Aspersion of Man; and I hope the Blood of Jesus applyed to, by Faith, with Repentance, may prevent this Man's Blood from crying for Vengeance: Which I pray his Adversaries may flee for, to the hope set before them; and that they take heed how they secretly,

Joab like, *ſtab*, by *vituperation*, any of the Servants of the Lord for the time to come. O! how ill might it look, if any ſhould return a worſe Reflection than ἄγαμος γάμος, on ſome that lift up their Heads very high, being held up by the Chin by mighty ſwimmers. But *the Lord rebuke* their uncharitable Spirit, is the beſt return I can make.

§. CXV.

I am amazed, or as in a Dream, to ſee the prevaricating of the Rebuker in *Page* 61, where ſpeaking of Mr. *Williams*'s *Goſpel-Truth ſtated*, &c. he ſaith, *Reader, thou haſt heard much noiſe about that Book, and of the Subſcription to it by ſome Miniſters, I could wiſh thou wouldſt be ſo juſt to the Subſcribers, as to view with thine own Eyes, how far the Subſcription extended——— It was no more than this, They judged that he had, in all that was material, fully and rightly ſtated the Truths and Errors therein mentioned.* I viewed this over and over, never ſuſpecting a plain *untruth* in the Rebuker, but took it for granted that this was all that he had ſubſcribed to, *That he judged that Mr.* Williams *had, in all that was material, done as there is declared*: But being provoked to be juſt to him, and ſee with my own Eyes, I turned to the Subſcription, and to my amazement found the old ſaying uſeful, *'Tis good to tell Money after ones Father*; for he fell far *ſhort* of ſaying the Truth, and the whole Truth of the Subſcription; for it extended *far beyond* what he ſaith it extended to: For there, to ſet off the Book, he ſtiles Mr. *Williams, our Reverend Brother*; and ſuch a Character to the Book, is no ſmall extolling it, that he is by Forty Nine Divines called our Reverend Brother, whereof my Dear *Kratiſte* is one of the firſt three. But looking forward with mine own Eyes, I found he went ten times farther in celebrating the excellency of that Piece, which made ſuch a Noiſe; a Noiſe that hath ſounded into the *Low Countries* to indamage the Truth, as I have heard, and that is this, *We do account* (ſay the Forty Nine) *that he hath done conſiderable Service to the Church of Chriſt*. And what could they ſay more of *Calvin, Melancthon, Luther*? Nay, very little more of St. *Paul*'s Epiſtles; I wiſh they ſaid as much of ſome paſſages therein, *Chriſt made Sin and made a Curſe.*

§. CXVI.

But with mine own Eyes, with the help of Free Grace Spectacles, (not *Arminian* ones) I find his Subſcription extends yet far higher, and is got near the Third Heavens; for to their Commendations of a

Reverend

Reverend Brother, and their celebrations of doing Service, they add their Supplications with expectations, saying, *Adding our Prayers, that these Labours of his may, as we hope they will, be a means for the reclaiming of those that have been mislead.* Is not here a plain demonstration, of a great abuse put upon his Reader, and an open *untruth* in matter of fact, to say, that the Subscription *was no more than this, They judged that he had, in all that was material, fully and rightly stated the Truths and Errors therein mentioned?* Was his doing considerable Service to the Church nothing? Were their Prayers for the Success of the Book nothing? Is this a Faithful Rebuke to a False Report? Is it not rather a very False Report of his own Fact? What then may be expected of his Report concerning others? O how could he say, it is *NO MORE*, when 'tis visibly three times more, *Proh Dolor!*

§. CXVII.

It calls to my mind, that dear Equivocation of *Saphira* to *Peter*, *Acts* 5. when he ask'd her, whether *she sold the Field for so much*, she answered, *Yea, for so much.* This was not downright; for no more: Upon this *Peter* charges her to have *tempted the Spirit of the Lord*; and saith, *Behold the feet of them that have buried thy Husband: Then she fell down strait-way at his feet, and yielded up the ghost.* There might have been some plea, by a Sophister, in her behalf; he might, with an *Arminian* Wit, have said, what *Saphira* said was true; she answered, *Yea, for so much*; so it was, but she did not say it was for no more, and yet she tempted the Holy Spirit, which cost her at least her Natural Life: But he must be a *Gigantick* Sophister, that can remove the Block our Rebuker has laid in the way of a true Relater. I don't see what Invention can save his Expression from being a solemn Untruth, for him to say, it was *no more*, when it was much more, a great deal; and so much more had they subscribed, in commendation of Mr. *Williams*'s Book, as might well make his Head giddy and turn round, to be carried (I will not say by what Spirit) to so high a Mount, yea, to the Pinacle of the Temple, as to have so many Ministers avouch to the World, *That he had fully and rightly stated Truths and Errors, so as to do considerable Service to the Church of Christ.*

§. CXVIII.

My Heart is troubled for exposing the Rebuker thus in this particular; but how should I be faithful to him in his Remarks, or better invalidate

invalidate his ſupporting Mr. *Williams*'s Errors, if I ſhould not ſhew what ſhifts ſome are driven to, that will juſtifie him, or themſelves, for being his upholder? And though this failure be diſcovered, in one accounted a great Maſter in our *Iſrael*, yet the Apoſtle adviſes, that when ſome Men ſin, they ſhould be *rebuked before all*, that others may fear, 1 *Tim.* 5. 20. When the whole World muſt be told in Print ſo great an Untruth, 'tis neceſſary they ſhould be undeceived, that the Author may retract it, and own himſelf to have erred. The Lord grant we may all learn, by this fall, to fear and tremble; leſt being left by the Spirit of God, when we go to vindicate what we ought not, we fall before all. O that my Dear *Kratiſte* might here ſee the fruit of a towring Spirit.

§. CXIX.

I would gladly contrive ſome Figure in ſpeaking, or writing, to ſalve the Veracity of the Faithful Rebuke, in ſaying, the Subſcription was *no more*, when in Truth it was abundantly more. I can find nothing but a far ſtretch'd Synecdoche, of a part for the whole, will do the feat; and ſo I may ſay, it was no more; that is, no more to be owned to the World, when we ſee how many Exceptions are againſt the Book we ſubſcribed to. So a Man that owes him 100 *l.* may come to him, and ſay, Sir, I have brought you 20 *l.* and I owe you no more. How, no more than 20 *l.* is not here your Bond for 100 *l.*? That's true; but I owe you no more but 20 *l.* becauſe I intend to pay you no more. So the Subſcription was no more, becauſe we intend now to own no more. But if his *Aberyphal Tobias* had been guilty of making ſuch Figures, he would have been branded juſtly, with a wild monſtrous Senſe of Change of Perſons. But my *Kratiſte* may poſſibly be excuſed for haſte; and I wiſh this were the greateſt Fault in his Rebuke.

§. CXX.

One word to the trite and tart Concluſion, he ſaith, *If theſe contenders go on to exact ſo much, and yield ſo little, for the ſake of Union, they ſell their own Innocency, and the Churches Peace, for nothing.* This is ſmart and quick; pretty biting for a Concluſion. What nothing leſs than *ſelling Innocency for nothing*, and *Peace for nothing?* Is the *Truth* nothing? Half an Eye may ſee, that 'tis Truth is contended for. When *Hezekiah* had a Sentence of Death ſent him, his Anſwer was, *Iſa.* 39. 8. *Good is the Word of the Lord; for there ſhall be Peace and Truth in my days.* He was not for a pretended

pretended Union, and a formal Peace, without the great Pillar of *Truth* to ſupport the Building. Do not the Papiſts argue at the ſame rate for Peace? They are all for ſubmitting to the dictates of their Antichriſtian State, for the ſake of Peace and Unity; but the Apoſtle exhorts to *contend* for the Faith, and ſaith, *We gave not place, no not for an hour, that the* TRUTH *of the Goſpel might continue.* When the *Truth* is oppoſed, oppugned, undermined, by bringing in Evangelical Obedience to a Law that allows ſome Sin, and this Obedience of ours, to have ſome ſhare in our acceptance with God; and when the vindicating the Truth ſhall ſhake the Foundations of a patch'd up Peace, we are not long to queſtion, which is to be preferred, the holding faſt the *Truth*, or keeping ſuch a *Peace*. But how can contending for the Truth, be ſaid to ſell Peace for *nothing*? Is the Change of Perſons, between us and Chriſt, *nothing*, *whereby he was made Sin for us, and we the Righteouſneſs of God in him*? I think this is *ſomething*, though Mr. *Williams* once abſolutely denyed it. Is the bringing in a New Law, that admits of Sin in our Obedience, *nothing*? Is denying that Chriſt ſuffered the *Idem* of the Law for us, *nothing*? Is Mr. *Williams*'s denying our *Redemption*, *in a way of Juſtice*, *nothing*? As he does, *Fol.* 145. of his *Man made Righteous*. I ſuppoſe thoſe that ſee the Infinite Concernment of their Souls in theſe Points, will ſay, they are *ſomething*; yea, Things of more value, than the Peace that all the Plenipotentiaries made at *Ryſwick*; for that Peace is but finite, but theſe Truths are of infinite duration. The Wiſe Man bids us buy the Truth, and ſell it not: And if not ſell it at all, then not for *Peace*. But we are to contend earneſtly for the Faith, once delivered to the Saints; which Faith ſeems to be taking wing, and leaving us under that ſad word of our Lord, *When the Son of Man cometh, ſhall he find Faith on the Earth*? There being very little of it now; what with open Enemies ſcoffing at all Revealed Religion on one ſide, and ſeeming Friends, though as bad Enemies, on the other ſide, that joyn Man's Obedience with Chriſt's Righteouſneſs, as concurrent cauſes or means of our Juſtification and Salvation, and ſo bringing in our Goſpel-Holineſs as co-partner with our Lord Jeſus, the *Alpha* and *Omega*, the Firſt and the Laſt, the Author and Finiſher of our Salvation: To whom with the Father and Bleſſed Spirit, even to him that ſits on the Throne, and to the Lamb that was ſlain, and is alive in the midſt of the Throne, and to the ſeven Spirits before the Throne, be Honour, Glory and Praiſe for ever.

§. CXXI.

§. CXXI.

Now that theſe plain Remarks, on ſome of the great Truths of the Goſpel, which have been ſtruck at, may be beneficial to the humble Peruſer, to ſettle him on our Lord Jeſus the only Foundation, in order to be built up in the moſt holy Faith, by him who buildeth all Things, who is God, *Heb.* 3. 4. is the fervent Prayer of the unworthieſt, I ſay, of the unworthieſt in his own Eyes, of any that ſincerely deſires to caſt in his Mite to the Treaſury of the Teſtimony of Jeſus, God bleſſed for ever.

§. CXXII.

Having taken the freedom, out of love to the Truth, and zeal for the Glory of God's Grace therein manifeſt, to be a little plain with my Dear *Kratiſte*, hoping for a Bleſſing of the Lord thereby on his and others Souls, I find my ſelf ingaged to make ſome Remarks on the Reporter, the firſt occaſioner of this thus-handled Debate. And firſt, I muſt and do own, that I humbly judge, that he hath done great and good Service to the Truth, by delivering his Report with much plainneſs and perſpicuity, however it be cenſured by the Adverſary; and I take it, that he deſerves Thanks of Thouſands (beſides my ſelf), who make the Truths of the Everlaſting Goſpel their daily Study, for his ingenious Vindication of his Report, from the Slander of its being called falſe by the Rebuker.

§. CXXIII.

But two Things, wherein I take him to have exceeded, I hope may be rectified; that is, his hard preſſure on my Dear *Kratiſte*, and his tart Paſſages on Dr. *Criſp*.

As for the Rebuker, was it not enough, when the Reported had ſufficiently foiled him, nay, and had laid him ſo flat on his Back, as to be for ever unable to ſtand upright again in that Cauſe, by clearing his Report from being falſe? But when he had him down, ſure he ſhould not have preſt him to Death, or worſe, by his Printing ſuch a Letter, as tax'd him, not only with *Buffoonry*, but with being by *fits delirous*, and to charge him with denying Chriſt's Satisfaction for our Sins.

§. CXXIV.

As for the firſt, I that have known him above Twenty Years, never heard before, or ſaw, the leaſt Tendency to thoſe unhappy Fits: Though upon inquiry of the ground of ſuch a Charge, 'tis ſaid, The Writer knew well what he ſaid. But however, this I take

to

to be too ſevere a Reprimand for his Rebuke, conſidering how terrible a blemiſh it is, to ſo eminent a Perſon's Miniſtry, to be tax'd with being *delirous*. O how few can be free, if every Tranſport ſhall lay a Man under ſuch a Cenſure! Therefore this I would adviſe the Reporter, to be humbled before the Lord, for conſidering how in many things we offend all.

§. CXXV.

As for the Reporter's Argument, That the Rebuker denies Chriſt's Satisfaction for Sin; becauſe he ſaith, *Chriſt's Death was for our good, and it was impoſſible it ſhould be more*; *and that therein he Juſtifies the Socinians*. I anſwer this Concluſion, That he denies Chriſt's Satisfaction hereby, looks like a ſtrain upon the words, beyond the meaning of the Rebuker; for it ſeems apparent in this Rebuke eſpecially in his other Writings, That he expreſly owns Chriſt's Satisfaction for Sin: Though in that Expreſſion of his, in Fol. 37. he hath unhappily gratified the *Socinians* too far, by ſaying, *It is impoſſible that Chriſt's dying in our place and ſtead, ſhould ſignifie any more, than for our Good.* God forbid that my dear *Kratiſte* ſhould mean by that word, *only for our Good*; as the *Socinians* do, That Chriſt's dying was only for our good, as an Example, or to confirm his good Doctrine only. No: He means (I hope) That Chriſt, by his Death, took away the Sins of all the Elect: That he bare their Sins, and bare them away into a Land of Forgetfulneſs, never to be remembred more, as our Scape goat: That he ſuffered for their Sins: That he waſh'd them from their Sins in his Blood: And ſo he died for our Good, that we ſhould have the Good and Benefit of his taking away our Sins, and of his becoming a Propitiation for us, a Sin-offering for us, a Ranſom to the Father for us, and alſo himſelf to be ours, the Lord our Righteouſneſs; for which let us aſcribe Honour and Glory to him continually, for that he hath loved us, and waſhed us from our Sins in his Blood.

§. CXXVI.

Then for the Reporter's Tartneſs againſt Dr. *Criſp*, I am Amazed ſo florid a Perſon ſhould ſo far blemiſh his Diſcourſes, be ſo Dis-ingenious to the Doctor, as to ſay, He believes there is ſomewhat Dangerous in the Doctor's Writings, in *Page* 87. of his Vindication, and not to give one Inſtance of it: His words being theſe, *If there is any thing Dangerous in the Doctor's Writings, as I believe there is.* It would have been fair to have given one dangerous Paſſage at leaſt,

but for want of that, I turned to ſome of the moſt ſevere Paſſages of Mr. *Williams*'s againſt the Doctor, and to Dr *Chaney*'s Apology for the Doctor, to ſee what was ſo dangerous; and I found in *P.* 37. of *Goſpel Truth*, Mr. *Williams* had loaded the Doctor thus, *Reader, how horrid a ſound muſt it have to a Chriſtian Ear, to ſay, A Chriſt odious to God, abhorred by the Father.* Here Mr. *Williams* ſpeaks, as if Dr. *Criſp* had ſaid theſe words, *A Chriſt odious to God, abhorred by the Father.* But Mr. *Williams* deals unjuſtly herein, for as to the word, *A Chriſt odious*, there is not ſuch an Expreſſion in the Doctor; and as for *abhorred by the Father*, the Doctor s words are, Chriſt is, *as it were*, abhorred by the Father. But ſuppoſe it were as Mr. *Williams* brings it in, How much more Horrid a Sound is it, to ſay, Chriſt is odious to God, than to ſay, Chriſt is made Sin by God himſelf? If we had due Thoughts of the Horridneſs of Sin, and that Chriſt was made Sin, that is, by Imputation; we ſhould think it as much a Debaſing of our Lord Jeſus, to be made Sin by God, as to be accounted Odious or Abhorred of God. O theſe ſevere, great, tremendous Things! How ſhould we revere them?

§. CXXVII.

This I find ingeniouſly and fully anſwered by Dr. *Chancy*, who asks Mr. *Williams*, What difference there is between God's wrathful Indignation, as Mr. *Williams* owns; and to be, as it were, abhorred of God, as Dr. *Criſp* mentions? But that I may more fully clear this, from being a dangerous Notion of Dr. *Criſp*'s, I have recourſe to the Scriptures of the Old Teſtament in the Original, to ſee what is there ſaid, of Chriſt's being under the Father's Diſpleaſure; and there I find, *in Terminis*, that our Lord Jeſus Chriſt is ſpoken of, as *abhorred* of God, when made a Curſe for us, bearing our Sins, and made Sin. The place is plain, in *Pſal.* 89. 38. there 'tis ſaid, *Thou haſt caſt off and abhorred, thou haſt been wrath with thine anointed.* And who is this anointed one, whom the Lord did caſt off and abhor, and was wrath with, but our bleſſed Lord Jeſus? So the whole *Pſalm* ſhews, eſpecially the 36th Verſe, *His Seed ſhall endure for ever*; and Verſe 51, *Thine enemies have reproached the footſteps of thine anointed:* And that theſe Reproaches are thoſe that Chriſt bore, compare *Pſal.* 69. 9. with *Rom.* 15. 3. *The Reproaches of them that reproached thee, fell upon me*, ſaith Chriſt. Hence 'tis plain, that theſe are the words of our Lord Jeſus to his Father, *Thou haſt caſt off and abhorred:* The words are ſevere in the Hebrew, *ve attah zanaſhta*; and thou haſt *cloyned*, or

or caſt me far away; *vat-timeas*, and thou haſt reprobated; ſo *arius montanus at tu elongaſti & reprobaſti.* Here he makes the word go higher than our Tranſlators render it, he renders it, *Thou haſt reprobated thine anointed, thy Meſſiah*; whereas our Tranſlators do rather mollifie, than exaſperate, the word *timeas*, and ſay, Thou haſt aborred. This word *timeas* comes from *maas* in other Scriptures; by the due weighing whereof we may the better underſtand, and ſo be the more affected with the dreadful Sufferings of our Lord Jeſus, and ſo love him the more for his being abhorred of the Father, as he was made Sin and a Curſe for us, while at the ſame time he was in his own Perſon, the Holy, Spotleſs, *Beloved*, Bleſſed Son of God.

§. CXXVIII.

As to this word *maas*, uſed in *Pſal.* 89 of Chriſt; we find it uſed in *Lev.* 26. 13. God ſpeaking of the reaſon of his forſaking *Iſrael*, ſaith it is, *be-miſpata i maaſu*, becauſe they deſpiſed my Judgments; ſo we render it; but *Montanus* renders it ſtrictly thus, *In Judiciis meis reprobaverunt*, againſt my Judgments they had reprobated. The ſame Reprobation *Job* makes on himſelf, when he conſidered his former Paſſion, and ſaith, *Job* 42. 6. *Wherefore I abhor my ſelf, yal cen emeas idcirco reprobabo*, therefore I reprobate my ſelf. So that in ſtrictneſs, the Original Text, with *Montanus*, is, That God did account the Lord Jeſus, as one that he had *reprobated* for a Seaſon, in *Pſal.* 89 38. For ſaith our Lord, *attah zanachta vat-timeas*, thou haſt caſt far away, and thou haſt *reprobated.* And ſurely Chriſt Jeſus, who felt the Bruiſes of God, the Pains of Hell that caught hold of him, when our Sins were on him, when he cried, yea, skreemed out upon the Croſs, *My God, my God, why haſt thou forſaken me?* Surely he could beſt tell how to expreſs himſelf, as he did, in that place, Thou haſt caſt off, and abhorred, or reprobated.

§. CXXIX.

So again in *Lev.* 26. 44. God in his infinite Mercy ſaith of his beloved People *Iſrael*, *When they are in the Land of their Enemies, I will not abhor them*; loa meaſtem non reprobavi, *I will not reprobate them.* O wonderful Love and Grace! Though our Lord Jeſus ſaid *Reprobaſti* concerning himſelf, thou haſt reprobated me. Yet God ſaith of his *Iſrael*, now in ſtrange Lands, *non reprobavi eos*, I have not reprobated them. As much as to ſay, Therefore was our Dear

Jeſus reprobated, in that Senſe, that we his People might not be reprobated for ever: For which, to him be everlaſting Praiſe.

§. CXXX.

The ſame word is in *Pſal.* 78. 15 *imeas meod be-iſrael*, we render, He greatly abhorred *Iſrael*: *Montanus*, *Et reprobavit valde in Iſrael*, which is, And he reprobated exceedingly againſt *Iſrael*. And though our Tranſlators have been very ſhy, of rendring that word *maas* for reprobating, yet in *Jer.* 6. 30. there they take the word, as *Montanus* doth, for Reprobation; in that place the Hebrew is, *ceſeph nimas karen la hem*, which in *Montanus* is, *Argentum reprobatum vocarunt eis*; Silver *Reprobate* they ſhall call them; and we have it tranſlated ſo word for word almoſt, Reprobate Silver ſhall Men call them; and if *nimas* is *Reprobate* here, 'tis the ſame when our Lord Jeſus uſes the word of himſelf, *Pſal.* 89. 38. where he calls himſelf *as abhorred* of God. Thus we have full Teſtimony of the high Diſpleaſure of the Father againſt his beloved Son, as to Manifeſtation, when he, as our Surety, had our Sins laid on him.

§. CXXXI.

But *Montanus* his Verſion of *maas*, which we tranſlate *abhorred*, being but one Witneſs for ſo great a word and thing, and by the Mouth of two Witneſſes every Truth being to be confirmed, I therefore (for the better aſcertaining the Senſe of that word, which ſo fully proves the Father's diſpleaſure againſt Chriſt) I turned to the word *maas*, in the Incomparably Learned and Laborious Dr *Edmund Caſtle*'s Polyglot Lexicon, of the ſeven Oriental Languages, of which my Dear *Kratiſte*, I am ſure, had one given him, to ſee what Collections he hath made on that word, it being of infinite Conſequence, to ſee, and know, what our Lord Jeſus ſuffered for us; moſt of which Sufferings being contained in that word *maas*, *abhorred* of the Father. This I thought the more worthy of diligent inquiry into, that we, ſeeing its import, might the more admire and adore the Infinite Love of the Father, ſo to treat his well beloved, his only begotten Son; and the equally Infinite Love of this bleſſed Son of God, manifeſted in his ſpontaneous free willing, accepting and undergoing that dreadful Puniſhment from the Hand of his Father for us, ſo as thereupon to skreem out upon the Croſs, *My God, my God, why haſt thou forſaken me?* In turning to which word *maas*, there I find theſe rendrings following given to it, *maas*, ſaith Dr. *Caſtle*, upon it ſignifies *Sprevit*, *Reſpuit*, *reprobavit*, *abjecit*, *aſpernatus*, *Averſatus eſt*:

All

All dreadful words to be attributed by our Lord Jesus to himself, as he doth that *maas*, in *Psal.* 89. 38. saying to God, *ve-attah timeas*, which according to Dr. *Castle* is, and thou hast *reprobated*, and thou hast been *averse* against me, or thou hast *spued* me out, or thou hast *cast me away*. Thus was our Blessed Lord under the Father's Wrath for our Sins, when it pleased the Father to Bruise him, that by his Stripes we might be healed. O was ever Love like this God-like Love of our Lord, to bear this for us! For which, to him be Honour, Glory and Praise, for ever.

§. CXXXII.

Dr. *Castle*, to confirm the Version of *maas* to be *reprobavit*, he hath reprobated, he brings Proofs from *Jer.* 6 30. *Isa* 35 15. *Prov.* 15. 32. *Ezek* 21. 10, 13. *Jer.* 14 19. in which last Proof are these words, *ha-maos maasta eth Jehudah*, which in English is, *in reprobating hast thou reprobated* Judah; which *Montanus* renders, *Nunquid reprobando reprobasti Jehudah*; whether or no, in reprobating, hast thou reprobated *Judah*; which we translate only thus, *Hast thou utterly rejected Judah?* By the same Rule, what our Translation of *maasta* or *timeas* is, in *Psal.* 89. 38. thou hast *abhorred*; *Montanus* renders it, thou hast *reprobated* thy Christ; which is proof sufficient to shew his Father's Wrath, and abhorring of him.

Dr. *Castle* goes on to *Prov.* 3. 11. and *Isa.* 54. 6. where is this word, *The Lord hath called thee as a Woman forsaken and grieved in Spirit, and a Wife of youth, when thou wast* refused, *saith thy God:* The word for when *refused*, is, *ci timeas*; which *Montanus* renders, *quia reprobata fuisti*, because thou wast *reprobated*.

§. CXXXIII.

O Blessed! thrice blessed word to us poor *Gentiles*; that when we were *reprobated*, when we were *refused*, that then our Lord Jesus should say, *Thy Maker is thine Husband*; and the Lord hath called thee as a Wife of Youth, when thou hadst been forsaken, *and refused or reprobated*; and in lieu of it, that he should say of himself to God, as *Psal.* 89. 38. *timeas meshi che-cha*, thou hast *reprobated or abhorred* thine anointed one, That we poor *Gentiles* might become a Wife of Youth, the Lord Jesus stands in our place, as forsaken, as refused, as abhorred of the Lord; or as *Montanus* and Dr. *Castle* renders it, *the I*

§. CXXXIV.

§. CXXXIV.

A little farther in the Lexicon, the *Chaldee* word *meaus*, the Doctor renders *Computruit*, *fatuit*, *fætor*, *Putor*, *Corruptio*, *fatens*, most dreadful words all of them, to be used by our Lord Jesus concerning himself, when under the forsaking of God; and yet all this far short of his being made *Sin* for us, and a *Curse*. And if we, at any time, feel any thing of the Sting of Sin in our Consciences, to cry out with *Heman*, *Psal.* 88. 6. *Thou hast laid me in the lowest Pit, in Darkness, in the Deeps. Thy Wrath lyeth hard upon me.* We may thence think of the dreadful Horrour on the Soul of our Lord Jesus, when all the Sins, of all the Elect, were stinging and gashing him, which made him Sweat great Clodders of Blood in a cold Night, upon the approach of that dreadful Hour and Power of Darkness upon him in the Garden, a little before he felt the weight of God's wrathful Indignation (as Mr. *Williams* calls it) when on the Cross he was made Sin for us, that we might be made the Righteousness of God in him. O how should we, instead of quarrelling at the Expression, Prize and Adore our blessed Lord Jesus, who willingly underwent the being thus treated by his ever dear and tender Father, for our sakes; so as to be thus *stricken*, *smitten* of God, and *afflicted*; to be thus *wounded*, *bruised* and *oppressed*, and that, by the Pleasure of the Lord, for our *Iniquities*, for our *Transgressions*, and for our *Sins*, Isa. 53. laid on him by the Lord: O adorable Grace to us! in this thus punishing the Son of God for us.

§. CXXXV.

Lastly, I must make an Apology for my Dear *Kratiste* the Rebuker, to clear him of the Load that the Reporter has laid on him, accounting him an *Ambodexter*, one while for Dr. *Crisp*, and one while against him; for him, by affixing his Name to the Re-printing the Doctor's Sermons; and in his Argument, to vindicate him in his Preface to Mr. *Flavel*'s Book; and now against him with a *Vengeance* (treating him as an Apocryphal wild Monster of Nonsence) in his Faithful or Frightful Rebuke, to which, in defence of the Rebuker, I may plead, That when he favoured Dr. *C*——, it was soon after he had been vindicating Dr. *Owen*, against the Charge of the Rector of St. *George*'s, for which he had the deserved Applause of many Thousands: But he having lately fallen in with the *Neonomian*, or New-law Doctrine, from Mr. *Williams*; or rather lying under some unaccountable Engagements to him, after some severe Reprimands of him, now

now to the ſaddening his beſt Friends; he ſeems to diſcard his firſt Love, which ſeemed warm, to clear Goſpel Free Grace, through the Blood of Jeſus, to Juſtifie and Save us, and to take up with Mr. *Williams* his *ſome Degrees of our Obedience, in the Matter of our Juſtification*. Hence, let him that ſtands, take heed leſt he fall, by looking to him that is able, and has promis'd, to ſettle, ſtrengthen and eſtabliſh.

§. CXXXVI.

Then my Dear *Kratiſte* could own, *in terminis*, we work from Life, not for Life; but now this he Ranks among the *Antinomian Hereſies or Heterodoxies*, though it is, in it ſelf, a Nonſenſical Contradiction, to ſay, a Man may work, and not do it from Life: Can a dead Man work? And dead we are, till quickned in Chriſt. Then he could ſay, in *Antiſozzo*, Page 205. How God might be ſaid to *need Sins*, to ſet forth the Perfection of that Bleſſed Attribute of God, *his Sin pardoning Grace*, which is as high a piece of *Antinomianiſm*, to ſay, God needs Sins, as any paſſage in Dr. *Criſp*'s Sermons: But now he can vindicate that Popiſh Aſſertion in Mr. *Williams*, That *Glory hath the ſame Connexion with Good Works, as the Building hath to the Foundation:* That is, That our good Works are inſtead of Chriſt, who is the Foundation that our Glory is built on.

Now the Apology I make, is, That then *Dr.* Owen, *the Mirror of the Age* for Learning, one honoured by all Chriſtians hereabout, he was living, and it was the way for *Antiſozzo*, then living in an obſcure Village, to get a General Acceptation among the moſt refined Chriſtians about the City, to write conſonantly to the Doctor, when traduced as aforeſaid. But now Mr. *Williams* hath, by 49 Vouchers, been ſet up for the great Champion of the New-Law Doctrine, bringing in our Obedience into our Juſtification, inſtead of being Juſtified freely by his Grace, through the Redemption that is in Jeſus. This might be a Temptation to the Rebuker, to ſtrain his Wit in the vindicating him, by caſting Dirt on the *Apocryphal Tobias*; and thereby he might hope to exalt his own Name. But God hath let moſt of his Friends, and, I hope, himſelf too, ſee how much he has failed, to the Grief of all that love my Dear *Kratiſte* as I do.

§. CXXXVII.

§. CXXXVII.

Wherefore I beſeech the Lord he may ſeriouſly apply the Advice of our bleſſed Lord Jeſus, to the Angel of the Church of *Epheſus*, *Rev.* 2. 2. *I know* (ſaith he) *thy Works, and thy Labour, and for my Names ſake thou haſt laboured* : (Witneſs *Antiſozzo*, &c) *Nevertheleſs, I have ſomewhat againſt thee, becauſe thou haſt left thy firſt Love. Remember therefore whence thou art fallen, and repent, and do thy firſt Works*, So let *Kratiſte* do, in putting forth the remainder of your Strength and Parts, in writing againſt ſuch as called forth your *Antiſozzo*, and not in calling it a *Criſpian Hereſie*, to ſay, *A Believer is to work from Life, and not for Life* ; or a *Criſpian Heterodoxy*, to ſay, *Chriſt bore the Anomia of Sin* ; whereas the Scripture ſaith, *He bare our Sins*. And if you can ſeparate *Anomia* from Sin, then it is not Sin ; and then according to you, Chriſt did not bear Sin. But I hope, upon a ſedate recollection, my Dear *Kratiſte* will give Glory to God, and own his intemperate and unbecoming Heat againſt the *Reporter*, and his *Apocryphal Tobias*, or rather againſt the Truth, being under the violent hurry of a Temptation to exalt his Wit and Fancy, whereby he has grievouſly ſhewed his weakneſs in truſting too much to his Parts.

§. CXXXVIII.

Now that the Lord would pleaſe graciouſly to make ſome of theſe Remarks uſeful, to ſome ſerious conſidering Servants of our bleſſed Lord Jeſus, as they have been refreſhing to the Compoſer, and that we may lay out all our Time and Strength, all our Parts and Eſtate, That Chriſt alone may be exalted ; That all may honour the Son, as they honour the Father, for which end all Judgment is committed to the Son, and that thereby we may advance the Glory of the Free Grace of God to poor Sinners in Chriſt, and in him only ; *Our whole Salvation being of Grace, and not of Works, leſt any Man ſhould boaſt.* And that through Faith in Jeſus, we may daily, duely, humbly, and yet with holy boldneſs, wait, with our Loins girt with the girdle of Truth, for our Lord from Heaven in the Glory of the Father, in his own Glory, and in the Glory of the Holy Angels, and all his Saints with him, is the Prayer of a very unworthy, and yet, in ſome ſenſe, a happy Branch of him whom my Dear *Kratiſte* hath unmercifully traduced.

P. S.

P. S.

§. CXXXIX.

FInding the Controverſie maintained, concerning a Change of Perſons between Chriſt and Believers, and Dr. *Criſp* much reflected on in a Letter, that Mr. *Williams* hath procured, from the Reverend Biſhop of *W*——— in order to juſtifie himſelf from the Charge of his denying a Change, I cannot well avoid ſaying a word or two to the ſaid Letter, with great deference to the Author. I commend Mr. *Williams* for fleeing for Refuge to Men of Name; but all the Names and Men in the World cannot help him in this Caſe, when he had abſolutely *denyed a Change*. Now to be thought *to own a Change*, unleſs he firſt plainly owns his Error in his flat denying a Change, he may not fairly ſhift it off, that he owned it in *a* Senſe, but diſowned it in the *Doctor*'s Senſe; when, without any diſtinction, he ſaid plainly thus, *Whether there be a Change, this the Doctor affirms, and I deny*. Which is ſo manifeſt a denyal of a Change in any Senſe, as words can in general make it. 'Tis as if I ſhould ſay, I went into *Paul*'s Church to hear the Organs, and there was not a Man there. I ſaw a Singing-Boy, and he ſaid, there was a Man there. The Boy affirmed there was a Man there. This the Boy ſaid, and this I deny. Can I help my ſelf, and ſay, there was a Man in a Surplice, but there was not a Biſhop there, or a Doctor there? This is a ſorry ſhift, with an untruth into the bargain, for me to ſay, there was not a Man there; and then ſhift it off with, I owned there was a Man in a Surplice there. So Mr. *Williams*, *Whether there be a Change, this the Doctor affirms, and I deny*. This, *a Change*, here muſt, in all ordinary acceptation of the words, be taken for any Change, without any ſort of diſtinction. This I deny ſaid Mr. *Williams*. Now to help him over this ſtile, he troubles the Biſhop, whom I honour as a Perſon of great Worth and Learning, though I cannot admire that ſort of Station, of Lord-Biſhop, in the Church of the Living God, which very Station might occaſion the Treatiſe of *The Miſchief of Separation*, and produced my Dear *Kratiſte*'s *Miſchief of Impoſition*, yet I make bold to ſay, with Thanks to the Biſhop, How warily ſoever he writes, as to clearneſs in the Point of Commutation, yet he writes with wonderful *Modeſty*, and, in every Tittle, like a *Gentleman*, not be-heriticking, not be-

monſtring Dr. *Criſp*, as the Rebuker hath unaccountably done; but like a Chriſtian Gentleman, and Scholar, ſaith mildly, *This I take to be Dr.* Criſp's *Senſe of the Change of Perſons*, not with a *ruff-hewen Pen*, This is Dr. *Criſp*'s *Dreggy Antinomianiſm*,

This is his *Heterodox Hereſie*,
This is his *Wild monſtrous Senſe*,
And this is his *Apocryphal Story*.

§. CXL.

But to the Biſhop's Argument; he ſaith, *This I take to be Dr.* Criſp's *Senſe of the Change of Perſons; It is ſuch a Senſe as implies an Actual Tranſlation of the Perſonal Guilt of all the Sins of Believers on Chriſt, and his Perſonal Righteouſneſs on them.* But note, the Doctor mentioned not *Perſonal* Guilt, nor *Actual* Tranſlation, but kept himſelf firm on the Scripture Foundation, of *Chriſt being made Sin for us, and we made the Righteouſneſs of God in him.* From whence he infers, If Chriſt was made Sin for us, he was as ſinful as we, that is, by *Imputation*; and if we are made the Righteouſneſs of God, we are as Righteous as he, that is, as Chriſt God-Man with his Mediatorial Righteouſneſs wrought out for us, and imputed to us; than which, what can be a more clear Conſequence, if we are the Righteouſneſs of God? But to evade this, or to reflect on the Doctor, the Biſhop ſaith, *Concerning the Tranſlation of Guilt, which reſults from the Act of Sin committed, if this Guilt be tranſlated, Chriſt muſt become the very Perſon who committed the Sins; and ſo he muſt be look'd on, not only as an Actual Sinner, but as the Perſon who committed all the Sins of thoſe for whom he dyed: Which comes near to horrid Blaſphemy.* This is a ſtrange Inference, for one of the Biſhop's Learning. Could not Chriſt as our Surety, ſuſtaining the Perſons of Sinners, ſtand in their place and ſtead; and as their Sponſor, pay their Debts, and anſwer for their Sins laid on him, unleſs he become the very Perſon that committed the Sins? This takes away all Suretyſhip. Surely he may be in the place of *David*, and bear the Sin of his Murder and Adultery; and it being imputed to him, he may bear it away, and he may be *reckoned as*, and *reputed as*, the Murderer, and yet not be the Murderer; or elſe how could God, in Juſtice, puniſh him, and take pleaſure to bruiſe him, as our old Proteſtant Divines argue all along from *Iſa.* 53.?

§. CXLI.

§. CXLI.

Well, what doth the Bishop own then? As far as I can see, not one Tittle of our Sins being by God *laid* on Christ, or of Christ's *bearing* our Sins, which is the *Life and Soul of the Gospel*, and of all Consolation to poor Sinners that flee for refuge to him; but only that Christ under-went the deserved Punishment of our Sins; that is, he was punish'd for *nothing*, in a manner: For if he did not bear our Sins, if they were not made his by God's laying them on him, why was he punish'd? His words are these, *A Mediatour was accepted so as, upon acceptance of his Sacrifice, the Offenders may be pardoned, and received into the Grace and Favour of God, on such terms as he has declared in the Gospel: And in this Sense* (saith the Bishop) *the Guilt of our Sins was charged on Christ, as our Mediator, who was to bear the Punishment of our Sins.* Here's a Sacrifice accepted, but no Sins done away by it. Here Offenders may be pardoned, but 'tis on their complying with the nameless Terms of the Gospel, which, at the bottom, is our sincere Holiness to the end of our Lives: Much like the Papists, *Christ merited that our good Works should procure Salvation.* Here is likewise the Sense on which the *Guilt* of our Sins was charged on Christ, *viz. If the Sinner complies with the Terms of the Gospel, then he may be pardoned and received into the Grace and Favour of God.* This is so strange a Sense of the Guilt of our Sins *charged* on Christ, that it is next door to Nonsense, to say, he did *bear* them 1600 Years ago, if we comply now: For either the Guilt was laid on Christ, when he was on the Cross, when he bare our Sins, or it was never laid on him, and never shall be; for he suffered once for all. And if it was then laid on him, then we are not to merit Pardon, Grace and Favour now, by our complying with the Terms of the Gospel now? Which Gospel is taking the Waters of Life freely; but Pardon, Grace and Favour, is all merited by Christ's bearing our *Sins*, and the *Guilt*, and the *Punishment*, he being all in all, the alone and compleat Saviour, who saves his People from their Sins.

§. CXLII.

The Bishop hath by this account of Christ's bearing only the *Punishment* of our Sins, and the *Guilt*, in a Sense, if we comply with Gospel-Terms, he hath *evaded* those Glorious Texts of Scripture, that are multiplyed in the Word of Salvation, that testifie that our blessed Lord Jesus bare our very Sins, and carried them away. As

for inſtance in a few: It is ſaid in *Iſa.* 53. he *bare our Griefs*: Our very Griefs, that were due to us, he bare them. Then 'tis ſaid, he *carried our Sorrows.* As a Porter carries a Pack, ſo our Lord Jeſus had this burden laid on his Back, and he carried away thoſe very Sorrows that we ſhould have groaned under to all Eternity. Then he was *wounded for our Tranſgreſſion*; which could not be in Righteouſneſs, unleſs he had our Tranſgreſſion charged on him. Then he was *bruiſed for our Iniquities*: Ours by committing of them, but his when bruiſed for them; or elſe you make God unjuſt, to bruiſe one for the iniquity of another, if that other did not take them on himſelf. And in the next place, *The Chaſtiſement of our Peace was upon him*: That Chaſtiſement which effected and wrought out our Peace, without any work of ours, that Chaſtiſement was upon him. Surely none will ſay now, that Chriſt bore the Chaſtiſement which procured our Peace, and that God will lay Chaſtiſements on his own Children, for that end, to procure their Peace with God: No, God's Chaſtiſements are for another end, on his People, *viz.* to make them partakers of his Holineſs; but their Peace was made before, when the Chaſtiſement of our Peace was on Chriſt, which was when he was on the Croſs. But how came all this on Chriſt, that he ſhould bear our Griefs, our Sorrows, our Wounds, our Bruiſes, and our Chaſtiſements? This he ſhews in *ver.* 6. becauſe *the Lord laid on him the Iniquity of us all. Here, here,* is the crowning Point, this daſhes to pieces the Head of Leviathan, the Lord himſelf did this great Work, he cauſed the Iniquity of us all to meet on Chriſt; there the Lord fix'd it, there the poyſonous Dart, of *the Iniquity of us all,* ſtuck in the ſide of the Bleſſed Jeſus, till he cryed out, *It is finiſh'd; and gave up the ghoſt.* Sure here is more than bare Puniſhment in this great word, *The Lord laid on him the Iniquity of us all.* His bearing the Puniſhment was inſiſted on over and over before, when it was ſaid, he was ſmitten, ſtricken and afflicted, he was wounded, bruiſed and chaſtiſed; but here the Lord brings in the Ground and Reaſon of all this, how he came to endure all this, *the Lord laid on him the Iniquity of us all*: The word is, *Vaihovah hiphgiya,* and the Lord made to *fall,* or *fall foul,* on him the Iniquity of us all. So that our Iniquity, our very Iniquity, fell foul on Chriſt, and put him to that Puniſhment, to thoſe Wounds and Scourges, *that* crowned him with Thorns, *that* nailed him to the Croſs, *that* pierced his Side. *The Lord laid on him the Iniquity of*

us all, the Lord did this, I may allude to *Saul*, who ſent *Doeg the Edomite* to fall foul on *Abimelech*, the Prieſt of *Nob*, *Go thou*, ſaid *Saul*, 1 Sam. 22. 18. *do thou turn, and fall on the Prieſt.* The word is the ſame as *Iſa.* 53. 6. do thou *phegay*, do thou *ruſh* on them. *Then Doeg the Edomite*, he did *iphgay*, the ſame word, *he ruſhed on him, and ſlew in that day Eighty Five.* So our Iniquity, the Lord made that to *ruſh* on Chriſt, and *ſlay him*; that was *the Doeg, the Edomite*, which the great King, the Lord God Almighty, cauſed to ruſh on Chriſt, and ſlay him. As much as to ſay, God could not juſtly puniſh, wound and bruiſe, his dearly beloved Son, he could not give him Grief, Sorrow and Stripes, for our *Iniquity*, unleſs our *very Iniquity* was laid on Chriſt; the Prophet proceeds, becauſe God knew all theſe Teſtimonies were not enough to ſilence the proud quarrelling Nature of Man, againſt Chriſt's bearing our very Sins; and ſaith in *ver.* 10. *It pleaſed the Lord to bruiſe him. Jehovah chapetz dacce-o*, the Lord took delight in pounding him, as Spice is pounded in a Mortar, or as the *Iſraelites* pounded the Manna in a Mortar, *Numb.* 11. 8. it being the ſame word. Then he ſhews, why it pleaſed the Lord thus to pound him; for ſaith he, *Thou ſhalt make his Soul an Offering for Sin*; or thou ſhalt make his Soul a *Guilt* Offering. Then in *ver.* 11. he ſhews what this making his Soul a *Guilt* Offering conſiſted in, *viz.* bearing their Iniquities; for he ſaith expreſly, *He ſhall bear their Iniquities, Yavonoth-am hu isbal*, their very Iniquities himſelf he ſhall bear, or carry, as a Porter carries away a pack. He don't mince the matter, or ſay with the Biſhop, he ſhall only bear the *Puniſhment* due to their Iniquities, and in a *Senſe the Guilt* on the Offenders complying, but he ſaith roundly, *He ſhall bear their Iniquities*; that is, thoſe very Iniquities which deſerved the Puniſhment before-mentioned. And the Scripture foreſeeing what diſtinctions and evaſions would be made, the Holy Ghoſt to fortifie and compleat the matter, ſums up all in the laſt Verſe, and ſaith, *He poured out his Soul unto death, and he BARE the Sin of many.* Here is another word for bearing, and the proper word it is for bearing away, *Chete rabbim naſa*, the Sin of many he *bare.* Now put all theſe together, and can the Wit of Man, or Wiſdom of Angels, find out Words more plain and full, more clear and nervous, for Chriſt's bearing our Sins, our very Sins? The bleſſed Lord knowing what ſhifts, windings and turnings, would be made to evacuate, to exinanitiate this great Point of Chriſt's being made

Sin,

Sin, and bearing our Sins, therefore in his Grace and Wiſdom, to ſtop all mouths, he reiterates the Expreſſion, and delineates the matter with all the *Flowery Variegation*, to invite our attention and conſent, that can be imagined, and ſo to obviate the Objections of Men, of corrupt Minds, that cannot endure this ſound Doctrine, *That Chriſt bare our very Sins*; therefore the Lord ſaith, *The Lord laid our Iniquity on him, Hiphgiya b-o yavon*; and again, *He ſhall bear their Iniquities, Ishall yavonoth am*; and again, *His Soul was made a Sin-Offering, and he bare the Sin of many*: All full home to the Point. And that which makes it moſt conſpicuous, is God's making Chriſt *Aſham*, in *ver.* 10. we render it, *When thou ſhalt make his Soul an Offering for Sin*: But the Biſhop knows full well, that *Aſham*, in the *Hebrew*, is the proper word for *Guilt*. So that the ſtrict rendring that which we make to be, *Thou ſhalt make his Soul an Offering for Sin*, which in *Hebrew* is, *Taſim naphſh-o Aſham*) it is, *Thou ſhalt conſtitute his Soul Guilt*, where Guilt (we may eaſily ſee) is put for Guilt-Offering, but the very words are, *Thou ſhalt conſtitute his Soul Guilt*; that is, God himſelf in laying our Sins, and our Iniquities, and our Tranſgreſſions, on his Dear Son, he therein did conſtitute, or make the Soul of Chriſt to be Guilt, or a Guilt-Offering; which directly anſwers that direful word of the Apoſtle, *God made him to be Sin for us.* And now is all this, by our new ſort of Divinity, dwindled to his bearing of *Puniſhment* only? Dr. *Harris*, of the Famous Aſſembly at *Weſtminſter*, was very free in this Caſe, and ſaith, *This would look like Injuſtice in God, to puniſh his Son as guilty, if he had not laid on him, or imputed to him, thoſe Sins that deſerved that Puniſhment.*

§. CXLIII.

There are many other Scriptures, that ſhew plainly that Chriſt bare the very Sins of the Elect; that's a famous one where God's Name is proclaimed, *Exod.* 34. 6. there he ſtiles himſelf *Jehovah, God Merciful and Gracious*, &c. *forgiving Iniquity, Tranſgreſſion and Sin.* Here's the Name of the Bleſſed *Jehovah* at length; but it is to be noted, the word in the Hebrew, which is by our Tranſlators rendred *Forgiving*, is *noſe*, which is properly *bearing*, and ſo is uſed at leaſt 100 times in Scripture, and is the ſame word as is in *Iſa.* 53. laſt, he *Bare* the Sin of many 'tis, *naſa chete Rabbim.* And 'tis to be lamented, that our Tranſlators ſhould not as well tranſlate it ſo here in *Exod.* 34. as in *Iſa.* 53. 12. ſo that the plain Name of God

God is among other glorious Titles, he is, *noſe yavon*, &c. bearing Iniquity, Tranſgreſſion and Sin, that is, our Lord Jeſus, *Jehovah*, our Righteouſneſs, he is Gracious and Merciful in this, that he hath borne away our Iniquity, Tranſgreſſion and Sin: Here lies the tranſcendent tender Mercy, and the Riches of God's Grace, that the Lord Jeſus hath *born*, and born away our Iniquity, our very Iniquity; ſo ſaith the Bleſſed God; but this cannot go down in the ſhallow Reaſon of poor Man, till God ſhine with the glorious Light of the Spirit, to convince him, and enable him to believe it, becauſe God ſaith it. The like Expreſſion we have in *Pſal.* 32 1. *Bleſſed is the Man whoſe Tranſgreſſion is forgiven*; it is the ſame word for forgiven, 'tis *neſu*. O the Bleſſedneſs of the Man whoſe Tranſgreſſions are *born away*, that is, by Chriſt, who bare the Sin of many; ſo in Verſe 5. *I ſaid, I will confeſs my Tranſgreſſions unto thee, and thou forgaveſt the Iniquity of my Sin*; it is in Hebrew, *ve attah naſatha yavon chattaſh-i*, and thou haſt *born away* the *Iniquity* of my Sin. He did not only beare the very Sin, but he bare alſo the *Iniquity* of it, all the Iniquity that was in his Sin, in his great and crying Sins, all the *Guilt and Obliquity* in it: God ſaith of it, that it was borne away, let Man mince it as he pleaſes, God ſaith, It is borne away. So in many more Scriptures, *noſe* is tranſlated *forgiving*, whereas the proper rendring is, *it is borne away*. As for the proper word for *forgive*, that we have in 1 *Kings* 8. 30 in *Solomon*'s Prayer, *ſalachta*, *When thou heareſt*, *forgive*; which in the Hebrew is, *ve-ſhamayta ve-ſalachta*; and thou heareſt, and do thou *forgive*. Thus we have plenty of Teſtimonies in the Old Teſtament, that the *very Sins* of God's People were born away.

§. CXLIV.

The New Teſtament concurs in the ſame way of expreſſing Chriſt's taking away our very Sins, as in 1 *John* 3, 5. *The Son of God was manifeſted to take away our Sins*: He not only bare the Puniſhment, but he bare the *very Sins*; and he bare them ſo effectually, as to take them away; and therefore he is called, *The Lamb of God, that taketh away the Sin of the World*, John 1. 29. How could he take them away, if he bare only the Puniſhment, upon account of the Guilt laid on him on the Offenders compliance, whereas the Fault is denied to be laid on him: So that with our New Divinity, he took away *Faultleſs Sin*, which in moſt Mens Opinions, muſt be no Sin at all: But the Scripture is plain, *He took away Sin*, *he appeared to put away*

away Sin, by the Sacrifice of himſelf, Heb. 9. 26. So that to inſiſt on Chriſt's bearing Puniſhment for Sin, and not bearing the Sin it ſelf, is not Scripture Dialect; we ſhall loſe the Goſpel, and our Chriſtian Religion, if we forſake Scripture Terms, eſpecially in this great Caſe, of Chriſt's being made Sin, and bearing our Sin, and taking it quite away, ſo as never, by God, to be remembred more; for theſe are his words, *their Sins, and their Iniquities, I will remember no more*, Heb 9. 22. and repeated, for the Confirmation of that which Fleſh and Blood cannot receive, in *Heb.* 10. 17. Now can any one imagine, that when our Lord Jeſus took away Sin, by his Death and Oblation of himſelf on the Croſs, that he left the Guilt, or the Fault behind. This is Nonſenſe, to take away *Faultleſs Sin*, we ſhould be but little the better for the Death of Chriſt. If he left the Guilt or Fault for us to remove by Repentance, or any of our good Works, which at beſt are ſo far from helping to waſh away the Guilt or Fault, that they need to be waſh'd in the Blood of Chriſt, to take away their own Guilt and Fault; and the making one Debt for our Lord Jeſus, to ſatisfie even that of the Fault in our beſt Works, is a ſtrange way for our clearing our ſelves from a former Debt or Fault.

§. CXLV.

I would humbly recommend to all that ſtagger in this Point, but eſpecially to the Dignified Perſons of the Church of *England*, to look again and again into the Sound Fundamental Doctrines of the Church, as they are exemplified in the *Homilies*, appointed, by ſeveral Acts of Parliament, to be read in the Churches, when there is no Sermon; which Acts have never been yet repealed; and I may ſay, are as neceſſary in this Degenerate Age, of the evacuating the great Truths of our Religion, as when firſt made. Theſe *Homilies* ſpeak home to the Point that the Biſhop is upon, of Chriſt's bearing our Sins; Thoſe Holy Servants of the Lord that compoſed them, ſoon after the Nations coming out of the Blind Popiſh Religion, they ſay, in the ſecond Sermon of Man's Miſery, thus, *He* (Chriſt) *paid our Ranſom to God with his own Blood, and with that he* CLEANSED *us from our Sin.* They don't ſay he bare the Puniſhment only, but he by his Blood (ſhed on the Croſs then at that time) he cleanſed us from our Sins: How could that be, if our Sins, our very Sins, were not then tranſlated to Chriſt? as Dr *Criſp*, from the Scripture, and theſe Homilies, ſaith. So that for Mr. *Williams*, or the Biſhop, or any Man,

to

to ſay, it is near Blaſphemy, to ſay our very Sins were laid on Chriſt, is to run a Dagger to the Heart of the Doctrine of the Church of *England*, and to evade plain Scripture, as well as to make Dr *Criſp* an *Antinomian* for it; for the Doctor herein runs parallel to the Sound Orthodox Doctrine of the Church, for which, beſides the main Bulwark of the Scripture, he hath many Acts of Parliament to back him from the Slanders of the Deſpiſers of the Free Grace of God.

§. CXLVI.

I being now peruſing theſe Homilies, and conſidering how the Reverend Biſhop, in his Letter, inſiſts ſo much on Conditions, required by God of Man, in order to God's Favour, I make bold to make a little Remark, how much the Biſhop differs from thoſe Antient Doctors of the Church, and from himſelf, if he be true to his Subſcription to the Doctrines of the Church. Firſt, let us ſee what the Biſhop ſaith; then, what the Homilies ſay. In *Page* 67, the Biſhop ſaith, *I could eaſily prove, that in all the Tranſactions between God and Mankind, ſome Conditions on our ſide were required in order to his Favour: So it was in the State of Innocency*, (a tydy Argument) *ſo it continued after Man's Fall——— But I paſs over theſe, and come to the Terms of Salvation, as declared by Chriſt himſelf—— The main Buſineſs of his Preaching, was to put Men upon performing ſuch Conditions as were neceſſary to their Salvation——Promiſing Bleſſedneſs to the Humble, Merciful, Pure in heart*, Matt. 5. 3, 4, &c. *What do theſe things mean, if they be not Conditions on our parts, neceſſary in order to Happineſs?——But (God) he ſtill inſiſts on our own endeavours, by ſtriving to enter*, &c *Do not theſe note the neceſſity of the Performance of Conditions on our ſide? And therefore all Imaginary Notions, of ſuch a Change of Perſons as hath no regard to any Act of ours, is wholly repugnant to the main Scope and Deſign of the Goſpel.* Thus the Biſhop. What is become here of the whole Tenor of the Goſpel, we are Saved by Grace, being Juſtified freely by his Grace, through the Redemption that is in Jeſus, *not of Works, leſt any boaſt*, this is thruſt quite out of doors; for what are theſe Conditions, and theſe Acts of ours, but Works, which though called for, and neceſſary to glorifie God by way of Service and Thanks, yet not any way to Juſtifie us, or Save us, *For we are Saved by Grace, and not of Works, otherwiſe Grace is no more Grace.* 'Tis for another end, that all our Holineſs is called for, to Repent, be Humble, Pure

of Heart, and Merciful: 'Tis to magnifie God, that hath ſaved us by Chriſt: Saints ſhall be Holy, Humble, Pure of Heart in Heaven: Is that in order to get God's Favour? No; but to ſerve and glorifie God for his Favour; and we are to do the Will of God, as near as we can, on Earth, as it is done in Heaven; not to get Heaven (which Chriſt alone hath bought for us) but to magnifie God for giving himſelf, Son and Spirit to us; and for giving Heaven, and all Spiritual Bleſſings, with him, begun in this Life, and perfected above; to make our Works Conditions on our parts, to get Heaven, is to Rob our Lord Jeſus of his Crown and Glory, and to ſet it on the Head of our ſorry imperfect Works. But beſides the whole Current of the Goſpel, that we are ſaved by Grace, let us ſee what the Biſhop hath ſigned to, and is dignified by, even the Doctrines of the Church of *England*, and they are clear for our Intereſt in Chriſt, and Salvation, to be all of Grace; they drive us from all Works of our own, and ſay, in that ſecond Sermon of *Man's Miſery*, *No part of our Juſtification is of our ſelves*, no part, not the leaſt dram of our Works is to come in for any ſhare in our Juſtification. And in the next line they ſay, *Our Juſtification cometh only by Jeſus Chriſt*: Here is not the leaſt tittle of our Acts of Obedience inſiſted on, or Goſpel-Conditions, to get Salvation, 'tis only by Chriſt; all they inſiſt on, is to render Thanks to God for Free Salvation by Chriſt, as it follows, *What Thanks, worthy and ſufficient, can we render to him? Let us burſt forth with joyful Voice, praiſing this Lord of Mercy.* Then they reiterate our not being able to do any thing of our ſelves, wholly to renounce our ſelves, and ſay, very unlike the Biſhop's Letter, *In our ſelves we may not glory, which of our ſelves are NOTHING but Sinful; neither may we rejoyce in any Works we do.* How! nothing but Sinful; and no rejoycing in any Works we do; May we not Joy in performing the Conditions, and doing Acts to obtain God's Favour? *No, no*; there is no rejoycing in any thing, for we are *nothing but Sinful*: As for Conditions to get God's Favour, they knew none but Jeſus Chriſt, he was the great Condition, he being the great, only, compleat Saviour, the *Alpha* and *Omega*, firſt and laſt, in our Salvation. This Doctrine would be accounted Rank *Antinomianiſm* in Dr. *Criſp*, a dangerous Error, to take Men off from good Works, to tell them, we are *nothing but Sinful*, and we may not rejoyce in any Works we do. But this is honeſt, good, ſound Orthodox, yea, glorious Doctrine, in the Hearts of thoſe that have

taſted

tasted of Salvation by Free Grace; and is establish'd, as I said, and need say again, over and over, by Parliament, and subscribed to by all the Bishops and Ministers of the Church of *England*, and that which, I conceive, they are bound still to read in their Parishes, when there is no Sermon, which is much neglected: And hence it is, that Men warp from their own avowed Doctrines, which they get their Living by: Which Neglect, the Governours of the Church would do well to see rectified, or rather His Majesty in Parliament, for the Defection from the true Doctrine of the Gospel is great. For which plain dealing, need I beg the Bishops Pardon.

§. CXLVII.

They proceed to evacuate our doing good Works, in order to get Salvation by them, and say farther, *When we were perished, he saved us: And all these heavenly Treasures are given us, not for our Deserts, or good Deeds, which of our selves we have none* (mark that we have none) *but of his meer Mercy freely.* Where do they leave room for Conditions, to make us meet for an Interest in Christ? Not a tittle of that; 'tis (they say) of *meer Mercy freely.* They proceed and say, *If all this be freely, for whose sake is it?* and answer roundly, *Truly for Christ's sake; for whose sake God is* ('tis already done, God is) *fully satisfied, pacified, and set at one with Man; He is the Lamb of God, that taketh away the Sins of the World.* They aver, that God is now *already* pacified with Man; nay, and set *at one* with Man: They also scruple not to say, That Christ took away our very Sins; and inforce it from that excellent Scripture, *With that one Oblation he hath made perfect, for evermore, them that are Sanctified.* And this excellent Sermon they conclude a passage, which is for the great abasing of Man, to take him off from trusting to his complying with the Terms of the Gospel, or expecting to get God's Favour, as the Bishop doth, by any thing that we can do. Thus they conclude, which I recommend to all that set up for doing so, as to expect acceptance with God for it, *Let us learn to know our selves* (say they) *without any cracking, and confess, that as of our selves cometh all Evil and Damnation, so likewise of him cometh all Goodness and Salvation.* This must sound harsh in our new *Neonomian* Divinity, nay, with some that pretend to go much nearer the Gospel strain, That *nothing* but Evil, *nothing* but Damnation, comes of our selves: What is our Prayers, Tears, Alms, Fasting, *nothing* but Evil, *nothing* but Damnation? Sure you great and good Reformers, you

miſtake. No, we are ſure we are in the right: We don't ſay, you muſt not do good Works; no, not for a World: But we ſay, all our beſt Righteouſneſs, in point of Juſtification, or acceptance with God, as it is of our ſelves, as it is defiled and tainted by our corrupt Natures, ſo it is *nothing* but Evil, and ſo it is *nothing* but Damning. Now we ſee (may our Modern Oppoſers of free Juſtification by Chriſt alone, without any Works or Conditions of ours, ſay) how you have tainted Dr. *Criſp*; we ſee 'tis you have help'd him to be ſuch an *Antinomian*, by putting ſuch a ſlur on good Works, on our beſt Deeds, as to ſay, from us comes *all Evil* and Damnation, *and nothing but Sinful.* No, ſay they, if any have taught him, 'tis the ſame that taught us, and that is the Word of God, which ſaith, all our Righteouſneſs is as filthy Rags. Nay, we learnt it from the Apoſtle, who ſaid, after his Converſion, his Righteouſneſs *was Dung.* This we learnt alſo from the Church of God of old, when ſhe was in a ſad pickle to gain God's Favour for an Intereſt in Chriſt, in *Ezek.* 16. *When thou waſt in thy blood, I ſaid to thee, Live: That was the time of Love.* Thus we ſee God ſees not as Man ſees; that which to Man would have been a time of Loathing, to God was a time of Love. The like caſe we have in the Apoſtle *Paul*, what good Deeds did God inſiſt on with him (as the Biſhop pleads) that he might gain God's Favour, when he was breathing out Blood and Slaughter againſt Chriſt in his Members, then it was our Bleſſed Lord Jeſus made it a time of his Love: For which, to him be Honour and Glory in the Churches, for ever and ever.

§. CXLVIII.

But the Biſhop inſiſts on it, that it is but an *Imaginary Change*, becauſe (ſaith he) it is not proved, that Chriſt is that Sinfulneſs that we were, by his being made Sin, and we are the ſame Righteouſneſs as he is, we being made the Righteouſneſs of God in him, the Biſhop ſaith, *Here is a Change ſuppoſed, but I do not find it proved.* What, not proved, when it is backed with plain Scripture, That he was made Sin for us, and we made the Righteouſneſs of God. Doth not this of neceſſity prove a Change? Could Chriſt poſſibly be made Sin for us, without taking on him our Perſons? Would you have it, That Chriſt was made Sin for himſelf? That would be horrid Blaſphemy: But to be made Sin for us, muſt infer, That he did truly beare, or ſuſtain, our Perſons, which is the Change argued for: Or if not, then he did not bear our Sins. And if ſo, What's become of the

the Gospel, and our eternal Salvation? For if Christ did not bear our sins, as our Surety and Representative, as our Head, and sustaining our Persons; then we are *yet in our Sins*, and there remains no more Sacrifice for sins; so we must dye in our sins, and Christ died in vain, but *Absit*: So on the other hand, *We are made the Righteousness of God*, that is, of God-Man Jesus Christ: Is not here a Change of Persons? we Righteous in the Person of Christ, or in Christ, having his Righteousness put upon us, imputed to us by God, which is not an *Imaginary*, but a *real* Imputation, and putting it upon our Persons; the Righteousness of God being unto and upon all that believe, *Rom.* 3. 22. And so we the blessed Ones, to whom the Lord imputes Righteousness without Works, or any Acts of ours, to get into God's Favour, *Psal.* 32. 1. though this is strenuously argued against by the Bishop.

§. CXLIX.

The Bishop saith, *This is no ground to build our Faith on*, viz. This Change of Persons, that Christ was made Sin for us, and we the Righteousness of God in him. I say, God help us, if this be not good firm rocky Ground to build our Faith on, I am sure other Foundation can no Man nor Church lay, than Jesus Christ the Lord our Righteousness, to build on; That he was made Sin for us, that we might be made the Righteousness of God in him; and that we might receive thereby, the Blessings of *Abraham* from him, that in his Seed, which is Christ, all the Families of the Earth might be blessed with Believing *Abraham*.

§. CL.

I might refer the Bishop again to the Doctrines of the Church, (whereof he is an Honourable Presider), which, in this Case, run very clear Streams from the Fountain of *Israel*; and they (as I quoted before, out of the first part of the Sermon of *Salvation*) are wonderful clear, for such a Change as the Doctor affirms, and Mr. *Williams* denies, saying, *So that Christ is now the Righteousness of all them that truly do believe in him. He for them paid their Ransom by his Death, he for them fulfilled the Law in his Life; so that now IN HIM, and BY HIM, every true Christian Man may be called a fulfiller of the Law.* This Golden Sentence, which might be for an Ornament in Gold Letters, in every House in *England*, doth fully vindicate, to a Tittle, Dr. *Crisp*'s Change of Persons, Christ himself is their Righteousness, he paid Ransom for them, they were fulfillers,

fulfillers of the Law in him, and by him. What can be more full to the Point? I hope the Biſhop will not charge theſe great Men, the Compoſers of this Sermon, as he has done the Doctor, with an *imaginary* unproved Change.

§. CLI.

One word more to the Biſhop's Argument, to prove that it is but an *imaginary* Notion, to think that we are compleatly Righteous, by the Righteouſneſs of Chriſt, without any act of ours; which Argument of his is in theſe words, *I could eaſily prove, that in all the Tranſactions between God and Mankind, ſome Conditions were required on our ſide, in order to his favour: So it was in the State of Innocency, ſo it continued after Man's Fall; as it appears by thoſe words of God to* Cain, *If thou doſt well, ſhalt thou not be accepted; if thou doſt not well, Sin lyeth at the door?* Gen. 4. 7. 'Tis ſtrange ſo *great* a Man ſhould offer ſo weak an Argument, to argue from a ſtate of Innocency, or from the ſtate of Reprobate *Cain*, or from the Covenant of Works, what belongs to the Elect under the Covenant of Grace, and under the Goſpel, where Works and Grace are made oppoſite Terms; *If of Works, then no more of Grace*, ſaith the Apoſtle. Was not *Abel firſt accepted*, and then his Offering? Is not the firſt Promiſe all of Grace, *He* (Chriſt) *ſhall bruiſe thine* (the Devil's) *Head?* And is not the laſt Promiſe the like, *Whoever will, let him take of the Water of Life freely?* But by the Biſhop's Doctrine, a clever way is made to overthrow the whole Goſpel, *To you is born a Saviour*, and to ſubvert the Orthodox Doctrine of the Church of *England* at once, by bringing from the Dead the Covenant of Works, to be ſaved by our doing well, and not by Chriſt's doing and dying for us: Whereas *Abel's* Sacrifice was accepted, he himſelf being firſt accepted, and his Sacrifice being offered in Faith; but *Cain* and his Sacrifice rejected, being not offered in Faith, not looking to Jeſus alone for Salvation by him. The Biſhop ſeems to run counter diametrically againſt the Apoſtle, who argues ſtrenuouſly, *Not of Works* (of no ſort, kind or degree,) *leſt any boaſt*; and *by the Deeds of the Law ſhall no Fleſh be juſtified*: He ſums it up in *Eph.* 2. *By Grace ye are ſaved, through Faith; and that not of your ſelves: it is the Gift of God: Not of Works, leſt any boaſt:* And *Chriſt is the end of the Law for Righteouſneſs, to every one that believeth.* Thus the Scripture is plain againſt this Argument of the Biſhop, *That our performing of Conditions, muſt be in order to gain God's Favour.*

§. CLII.

§. CLII.

Then for the Doctrine of the Church, ſee what that faith of Conditions, or of any Works of ours, to gain God's Favour. In the ſecond Sermon of *Salvation*, the good Chriſtians of thoſe days, that were ſinged by the Popiſh Fires in Queen *Maries* days, they tell us, *So that the true underſtanding this Doctrine, That we be juſtified by Faith freely without Works, or that we be juſtified by Faith in Chriſt only, is not that this our own Act, to believe in Chriſt, or this our Faith in Chriſt, which is within us, doth juſtifie us.* A Sentence fit to be ingraven in every Church in *England*, in order to take Men from truſting to their Repentance, or good Works. The like again is in the ſame Sermon, as followeth, *We muſt renounce the Merit of Faith, Hope, Charity, and all other Vertues and good Deeds—— And we muſt truſt only in God's Mercy, and that Sacrifice, which our High Prieſt and Saviour, Chriſt Jeſus, once offered—— As great, and as goodly, a Vertue as lively Faith is, yet it putteth us from it ſelf, and remitteth, and appointeth us unto Chriſt, for to have only by him Remiſſion of our Sins.* Obſerve theſe Eminent Stars, of the firſt Magnitude, in the Heaven of that Church of Old, they are ſo far from bringing in our Repentance, Charity and good Deeds, or any act of ours, to obtain Favour with God, which the Biſhop pleads for, that they exclude *Faith it ſelf*, as having any hand in juſtifying us, any farther than as it *remitteth* us to Chriſt. But alas! how is our Gold become Droſs? How are our great Men fallen from the Pure, Primitive Doctrines of the Church of *England*? And though they live ſplendidly, by ſubſcribing to theſe Doctrines, yet in their Preaching and Writing they miſerably warp (as here in part) from them. Witneſs the ſetting up ſome Acts of ours to be done, in order to obtain God's Favour. And becauſe God treated with *Adam*, on account of *Do and live*, therefore 'tis ſuppoſed *monſtrouſly*, that Men, when dead in Sins, muſt work for Life; or as the Biſhop, The Miniſtry of Reconciliation in St. *Paul*, is wholly *founded on Conditions* on our ſide, which he calls *Acts* of ours, and may as well be called our *good Works*: And all this becauſe the Apoſtle pray'd them to be reconciled to God, which cannot well be conſtrued to be more, than to pray them to accept the Reconciliation which God had made of Sinners to himſelf, by Chriſt at his Death: For if, as the Apoſtle ſaith, God was in Chriſt, reconciling the World to himſelf, then the Work was done when Chriſt cryed out on the Croſs, *It is finiſhed.*

finiſhed. And if the word of Reconciliation was committed to the Apoſtles, to publiſh to the World the Reconciliation that God had made of Sinners to himſelf by Chriſt, what could his Embaſſadors mean, in praying Sinners to be reconciled to God, but to accept of what he had mentioned before, of the act done long before, *viz.* That God had reconciled Sinners to himſelf by Chriſt; and to let them know, that they were ſome of the reconciled ones, if they would accept thereof, and take theſe Waters of Life freely, and ſo accept the Exhortation, as *Titus* did, 2 *Cor.* 8. 17.

§. CLIII.

O! how ſad is it to eclipſe the glorious Goſpel-Truth, That our Sins were laid by God on Chriſt, as the Doctor inſiſts on it, while the Biſhop is pleaſed to load it with ſuch very bad Conſequences, as might deter the weak and unconſidering from believing the plaineſt Poſitions in the Scripture, *viz.* *That the Lord laid on him the Iniquity of us all, and he bare the Sin of many,* by the Biſhop's ſaying, *This makes us apt to leſſen the Divine Perfections, and our juſt ſenſe of the difference of Good and Evil, and our Obligations to all ſorts of Duties. Cujus contrarium,* Nothing more contrary: For what can honour more the Glory of God's Holineſs, and the Infiniteneſs of his Grace and Goodneſs, than his ſending his own Eternal Son to undergo that horrid Task, by his own conſent, of bearing our Sins, that we might be free? And what greater Argument, of the difference of Good and Evil, than Chriſt's ſuffering ſo great an Evil, as the bearing our Sins, that we might have ſo great a Good as Reconciliation to God, Pardon and Eternal Salvation, thereby? And what greater *ſpur*, to all the Duties of Holineſs, than our being delivered from all our Enemies, Sin, Death and Hell, by the precious Blood of his Dear Son? O! what an ingagement is this to ſerve him, without fear, all the days of our Lives? And this Love of God in Chriſt, being ſhed abroad in our Hearts, will conſtrain us ſo to do, much more than all the thundring Terrors of the Law, which only work Condemnation. But this Grace of God bringing Salvation, this teaches effectually to deny ungodlineſs, and to live righteouſly, *&c.* Therefore I humbly conceive the Biſhop is out, in ſaying, *It makes us apt to leſſen the Divine Perfections*; whereas all the Torments in Hell, of all final Unbelievers to all Eternity, cannot ſo heighten and glorifie the Juſtice and Holineſs of God, as our Lord Jeſus ſhedding his precious Blood, which is called the Blood of God, doth

doth heighten and glorifie both his Holineſs and his Grace, to all that believe in this Lord Jeſus, and accept of him, and this way of Salvation by him, and him alone.

§. CLIV.

But the frightful Charge againſt Dr. *Criſp*, is, That this Change of Perſons makes Chriſt the Sinner; then Chriſt is the Murderer, and the Adulterer, not *David*. I anſwer, Could not Chriſt bear the Sin, and be the reputed Criminal, without his being really, and perſonally, the Sinner? What more common, among Men, than for a Surety to bear the burden of that Debt which he never contracted a penny of, yet lyes in Goal for the whole, and before he comes out pays the whole? So our Lord Jeſus, ſtanding in our place, paid the whole, as the voluntary Surety in our ſtead, and yet was no more the Murderer, than *David* was the Chriſt: But he took *David*'s Perſon on him, and put himſelf on *David* to be his Righteouſneſs, as *David* ſweetly ſings, *O God my Righteouſneſs*, Pſal. 4. 1. But the great Jealouſie is, That Men think, if Chriſt did really bear the Sins of the Elect, the very Murder and Adultery of *David*, *&c.* that this did *defile* and *taint* the Holy Nature of Jeſus Chriſt; and ſo they would infer, that the Free Grace Teachers would be ſaved by a defiled, polluted Saviour: Whereas there is nothing more inconſiſtent; for there is none that believes the infinite, incomprehenſible Holineſs and Purity of our Lord Jeſus, Holy with all the perfection of Holineſs, as God his Eternal Father is Holy, but muſt conclude, it is impoſſible that his Holy Nature ſhould be tainted or polluted by the Sins of the Elect, charged upon him, and lying upon him; for if inſtead of bearing the Sins only of all that the Father had given to him, he being God-Man, he had born the Sins of Ten Thouſand Worlds full of Sinners, they could not have defiled his Holy Nature, there being an infinite diſproportion between his infinite Holineſs, and Man's finite Sins; ſo that they could no more defile him, than a Viper's, or a Toad's, ſpitting Poyſon againſt the Sun can defile the Sun: Therefore I ſay with boldneſs, If we believe our Lord Jeſus to be true God, and conſider the infinite Purity of this Holy God, our Lord Jeſus Chriſt, in our Humane Nature, we cannot conceive that this Humane Nature could poſſibly be tainted or contaminated by his being made Sin for us, and by bearing our Sin; for the ſame Scripture that ſaith, God made him to be Sin for us, ſaith alſo, *He knew*

no Sin; that is, ſo as to be in his Holy Perſon guilty of any Sin of his own, or to allow of any Sin to go unpuniſhed.

§. CLV.

It would do well for all that ſtumble at our Sins, our very Sins being by God laid on Chriſt, and he, as our Surety, made Sin for us; and that think, that this will leſſen the Divine Perfections, and our Senſe, of the difference of Good and Evil; to conſider that our Lord Jeſus is called by the ſame Name as the Sacrifices of old were called, that had the Sins of the People laid on them, they were called *Sin*, ſo is our Lord Jeſus. Nay, he compares himſelf to the *Serpent*; Was the Serpent curſed beyond all the Beaſts of the Field? Chriſt is ſaid to be made a Curſe for us: Did the Brazen Serpent lifted up, heal all that look'd to it, of their Stings of the Fiery Serpents? So ſaith our Lord Jeſus, As the Serpent was lifted up, ſhall the Son of Man be, *That whoſoever believeth in him*, (that being taken for looking to him and being Saved) *he ſhall not periſh, but have everlaſting Life*. Can any ſober Chriſtian think, that God himſelf would leſſen the Divine Perfections of his Nature, or of his Son Jeſus who is one with himſelf? Whom he charges all Men to *Honour*, as they Honour the Father, by his giving up his Son to Death for us all; and by putting our Sins on him, and giving the Name of Sin; and comparing him to the Serpent for being a Curſe. We ſhould rather, from hence, learn the Infinite Love of the Father and the Son, and his Infinite Hatred of Sin; inſomuch as nothing could expiate it, or take out the Stain of it from us, but the Blood of him that was God.

§. CLVI.

And becauſe our whole Concern, to all Eternity, depends on God's making Chriſt to be Sin for us, and thereby glorifying the Divine Perfections of his Wiſdom, Holineſs and Goodneſs, not leſſening them (as is intimated.) I think it may, to ſome, be uſeful, to give an Inſtance or two of the Sacrifices, that had the Sins of the People laid on them, how they, as Types of Chriſt, were called Sin, they are in near 100 places called *Sin* and *Guilt*, and yet at the ſame time they were called *Moſt Holy*; as in *Lev.* 6. 17. it is ſaid of the Meat-offering, *It is moſt Holy as the Sin-offering and the Treſpaſs-offering*; and more plainly in v. 25. *This is the Law of the ſin-offering, it ſhall be killed before the Lord: It is moſt Holy*. Nay, ſo Holy it was, that in Verſe 27. it is ſaid, *Whoſoever ſhall touch the fleſh thereof, ſhall be holy*. Now though theſe were ſo Holy, yet it is to be obſerved, that

that in both these places, the 17th and 25th Verses, that the word which we translate Sin-offering, is in the Original only *Sin*, the word being *Chattath*: So that when the Peoples Sins were laid, by God's appointment, on the Beast, then the Beast was, by God, called the *Sin*, as Christ was called *Sin*, or made, by God, *Sin* for us, by our *Sins* being laid on him; and yet notwithstanding that, the Goat had the Sins of the People laid on him, and therefore called *Sin*; yet at the same time it is most Holy, or *Holiness of Holinesses*, *Kodesh Kadashim*: In answer to which, when God made Christ to be Sin, he saith of him, That he knew no Sin, he being most Holy, *Holiness of Holinesses*, untainted, undefiled with our Sins; he was at the same time the Lamb of God, *without Spot* in himself, and need there was for it, for if he had not been Holy to the Extremity of Holiness, in his own Nature and Person, he had not been fit to be made a Sin offering for us: If he had had the least speck of Sin in him, or could have been tainted with our Sin, he had not then been a meet Sacrifice to take away our sin; Though he was made sin, yet it was *our* sin, he was made sin for *us*: Was the poor Beast made sin in it self, or for it self, when the sins of the People were laid typically on it? No sure; for if it were, the Scape-goat could not have been led into the Wilderness, but the sin would have sunk it down dead immediately: The sin it was made, was the Peoples sin, as the sin Christ was made, was our sin.

§. CLVII.

This may possibly be the better understood, and the more readily assented to, by seriously considering the Infinite Perfection of the Holy Nature of the Blessed Son of God, which was and is the same in the Man Christ Jesus, as in the Godhead of the Father; he and the Father being one in Essence, and in all the glorious Perfections of the Godhead. This Consideration may, by the Operation of the Holy Spirit, reconcile our Thoughts to this Truth, That though Christ was made Sin for us, and a Curse for us, by having our Sins laid on him, and by his hanging on the Tree for us, yet his Holy Immaculate Person was not in the least tainted or defiled thereby; nay, God so ordered it, that his holy Flesh, when dead, should not see the least Corruption. This appears clear, because the Infinite Holiness of the Godhead, in the Man Christ Jesus, was of such Infinite Perfection in him, that the Sins of Men falling on him, they being but Finite, must of necessity be evacuated, exinanitiated, expiated

and purged away by Infinite Perfection. As a little for Illuſtration, Suppoſe a ſmall drop of Water, out of a Smith's Trough, ſhould fall on a glowing red-hot large piece of Iron, Can this defile or hurt the Iron? No; 'tis immediately evaporated in Smoak. 'Tis true, the Humanity of our Lord Jeſus, might be, and was, *affected* with our ſins, ſo as to cry out, *My Soul is troubled*, but he was not in the leaſt *infected* with them, his Humanity being made perfectly Holy, by Union and Oneneſs with the Divine Nature in an ineffable manner (at his very firſt Conception, his Humane Nature being called that holy thing, *Luke* 1. 35.) ſo that he was untainted by our ſins being laid on him, which he purged away by the offering up of himſelf in the Fire of God's Wrath upon him for ſin.

§. CLVIII.

We will ſuppoſe again, That all the Gold in the World ſhould be put into a vaſt Cauldron, and Ten hundred thouſand load of Charcoal under it, and about it, melting the Gold; and while this vaſt Fire is glowing with an unconceivable heat, the Refiner ſhould caſt a ſmall drop of Poyſon into the Furnace where this boyling Gold is, Would not this drop of Poyſon be conſumed at its firſt falling into the Furnace, without defiling the Gold? So the ſins of the Elect, though they deſerve Hell Fire to all Eternity on the guilty Sinners, yet theſe ſins, when laid on the Perſon of God-Man Jeſus Chriſt, who hath infinitely more Holineſs than our ſins have of Deliquity or Malignity in them: When theſe ſins were laid on our Lord Jeſus, they could no more taint our Lord Jeſus, than the drop of Poyſon could taint all the Gold in the Furnace. Wherefore it is ſaid by the Holy Spirit, when he is giving an account of the glorious Perfection of the Divine Nature of Chriſt, in *Heb.* 1. 3. calling him the Brightneſs (the Effulgency) of the Father's Glory, the expreſs Image of his Perſon, the Upholder of all things by the Word of his Power: The very firſt, and next, effect of all this glorious Excellency in the Perſon of Chriſt is, *when he had by himſelf purged our Sins:* As much as to ſay, this great Character that is here given to Jeſus Chriſt, which mortifies the *Socinians*, is given for this very purpoſe, to ſhew us, how he, by *himſelf*, by his own glorious Perfection, as the Brightneſs of the Father's Glory, when our ſins were laid on him, he by *himſelf*, without any aſſiſtance or Co operation of us, or any Man or Angel, he by *himſelf*, ſaith the Holy Ghoſt, purged our ſins, he made a perfect Expiation of them, the *glowing Holineſs* of the Divine Nature

Nature purged them clear away, ſo as never to be remembred more; and that without any taint to himſelf, that being impoſſible, he being the brightneſs of the Father's Glory, ſo pure and Holy is our bleſſed Lord God, the Lord Jeſus Chriſt God bleſſed for ever, to whom be glory for ever.

§. CLIX.

By this I hope we may ſee, that the Conſideration of the moſt *adorable Holineſs* in our Lord Jeſus, may reconcile us to ſuch Paſſages as we find in the Scripture, of his bearing our ſins, and his being made Sin and a Curſe for us, without any ground of charging it with ſuch bad Conſequences as the Biſhop intimates, That this tends to leſſen our Reverence of the Divine Perfections, whereas nothing can heighten our Reverence more: for this ſhews, that his Divine Perfections were ſo Infinite, that by bearing our Sins in his Body on the Tree, and by offering himſelf, with our Sins on him, a Sacrifice to God for Sin, he thereby expiated and purged all the Sins of all the Elect; one of which, by reaſon of the infinitely Holy Nature and Law of God, would have ſunk all the Angels in Heaven to Hell, if by God laid on them: Therefore, inſtead of diminiſhing our Eſteem of the *Divine Perfections*, becauſe Chriſt hath borne away our Sins for ever, freely, without any Conditions or Works of ours to induce him: Let us, by all means, endeavour to magnifie them; and for the Riches of the Grace of God, and our Lord Jeſus therein, Let us fall down and *adore* him that ſits on the Throne, and the Lamb in the midſt of the Throne, for that he, of his free Grace, hath loved us, and waſhed us from our Sins in his Blood; and ſing with the four Beaſts, and 24 Elders, with the People in the four parts of the World, and with the Miniſters of our Lord Jeſus, Thou art worthy, for thou waſt ſlain, and haſt redeemed us to God by thy Blood (without one word of Condition, but) with *thy Blood, thy Blood, thy Blood.* And let us ſay as that Number did, which was ten thouſand times ten thouſand, and thouſands of thouſands, with a loud Voice, with higheſt Acclamations, *Worthy is the Lamb that was ſlain, to receive Power, Riches, Wiſdom, Strength, Honour, Glory, Bleſſing: And every Creature on the Earth, under the Earth, and in the Sea, heard I, ſaying,* (ſaith St. *John*) *Bleſſing, Honour, Glory and Power, be unto him that ſits on the Throne, and the Lamb for ever.* And the ſame ſaith he that begs Pardon of God for his Failings

Failings herein, and all other his Sins and Unworthineſſes, and of any Perſon that thinks he is not candidly dealt with herein; with Thanks to the Biſhop for his genteel treating the Root and Stock of the happy, though unworthy Branch of Dr. *Criſp*.

July 23. 1698. *Hananiel, Philalethes.*

F I N I S.

Heads

Heads handled in this DISCOURSE.

A.

ANtisozzo, *for all to strive for the Truth* § 1
——*That many Clergy-Men are against their Doctrine* 98
——*For a possibility of all to be saved* 33
——Antinomian *like Dr.* Crisp *in* 107, 108
Altum Silentium *of the Reprimand of* Williams 13
Antinomianism *called Heresies,* Socinianism *but Errors* 19
The Anomia *of Sin Christ did not bear, saith the Rebuker* 23
Actual Remission at Christ's Death, Dr. Twiss 25
Awake O Sword, shews Christ a reputed Sinner 24
We apprehend that for which we are apprehended 26
The Ass and Oxe, of Works and Faith, not draw together 26
Arminianism *that our Faith, as a Work, justifies* 28
Atonement at Christ's Death, Pemble 29
The Assembly say, the Debt paid at Christ's Death 31
Actual Pardon before we had a Being, Pemble 32
Adam's *Sin we sin'd not, said the Rebuker* 33
The Assembly say, only the Elect saved 33 & 72
Abounding Sin makes Grace abound 38
Angels Life differs from Saints 43
Accursed to say, God allows Sin in his Law 50
Allen, *the Stage-player, the Devil appeared to* 59
Agars *Humility condemns the Rebuker* 74
Apocryphal he calls the Change of Persons 75
How his Antinomians *call Christ a Sinner* 77
Adult and Infants saved the same way 81
Accursed that brings another Gospel 83
Apocryphal Tobias *brought in* 91
Abhorred of God how Christ was 89, 104, 130, 131
Apology for Mr. A—— *as if Ambodexter* 135
Abel *first accepted, then his Offering* 151
Christ affected, not infected, by being made Sin 157

B.

The Bible called for again by the Rebuker §. 4
Dr. Bates *to Mr.* Cole *about Dr.* Crisp 17

Branches

Branches in Christ before Fruit 26
'Tis betraying the Gospel, to deny Christ's being Sin for us 67
Bald Head they call'd Elisha, *and what followed* 68
Buried with Christ shews he sustained us 72
Brainless Brains to set up a Law that allows sin 78
The Barrier of the Rebuker 80
The Blood of Christ the only Coyn in Heaven 83
The Bishop of Worcester's *Modesty* 139
———*His way of Christ's bearing Sin* 140
———*His evading plain Scripture* 142
———*His Arguments for Conditions* 146 & 151
Blood, Blood, Blood redeemed us 159

C.

Crispian *Heresies and Heterodoxies* §. 1 & 17
Of the Change of Persons 6, 7 & 9
Dr. Crisp's *Works brake not the Union* 10
Mr. Cole's *Character of Dr.* Crisp's *Works* 17
Dr. Chancy *shew'd unfairness in Mr.* Williams 11
Crimes charged on Mr. W—— *owned by Mr.* A—— 14
Christ first receives us, and then gives Faith 22
No Curse on Christ if he bare not the Fault 23
The Call of Christ makes Sinners Saints 27
No Change in God's Eternal Love, Pemble 39
Convictions before Faith to be Sin is called Heresie 40
Coalescing into Christ another of their Heresies 46
Christ and Believers one Mystical Person 46
Christ made Sin, the ground of Charge of Antinomianism 53
Calvin *how Christ a Sinner* 54
Dr. Crisp's *monstrous Sense cleared* 55
———*He denies his Redeemer, saith the Rebuker* 55
The Church called Christ 66
Commutation of Persons our Basis 69
Cole *spit in the Devils Face at his Death* 70
Dr. Chancy *proves a Change of Persons* 73
Christ could not sin 77
Challenging all the World a Boldness 74
In our Credenda *to speak in the Person of Christ, as* Paul 75, 76
The Cassandrian *way hath its Ten Thousands* 79
Co-heirs and co-body with Christ 90

Canonical Daniel *and* Tobias 91
The Clergies ſubſcribing what they recant 98
Calvin *that Chriſt bare Wrath and took our Perſon* 102
The Climax in Mr. A—— *Charge againſt Mr.* Lob 109
Cannibals to write againſt Mr. Williams, *ſaith the Rebuker* 109
Cham *diſcovered Nakedneſs, ſo the Rebuker* 113
To contend for the Faith 110, 120
Dr. Caſtle's *Poliglot for* maas *abhorring* 131
The Chaldee meaus *abhorred* 131
Chriſt cleanſed us at his Death, the Homilies 145
The Change a ground for Faith againſt the Biſhop 149
The Change proved from the Homilies 150
Conditions argued for by the Biſhop, and againſt by Homilies 151, 152

D.

The Elect Chriſt's Delight from Eternity §. 18
Dead Sinners quickned by Chriſt 26
The Dog Believers Faith, even when a Dog 27
Chriſt's Death diſcharged our Debt, the Aſſembly 31
The Spirit in form of a Dove no degradation to him 45
No denying Chriſt Dr. Criſp's *Change* 55
To deny Sin laid on Chriſt is to deny Chriſt 67
David's *ſlaying* Goliah *the Rebuker* 72
Degraders of God and Chriſt Socinians *and* Neonomians *are* 78
The day of the Lord coming 79
Millions made to be damned anſwered 80
Damnati antequam nati, *Auſtin* 80
Debt and Debtor not to be inſiſted on, ſaith Mr. A—— 82
Degrees of Obedience in being pardoned, Mr. Williams 88
The diſpleaſure of God on Chriſt for Sin 102, 104
The Rebuker not delirous, as is charged 124
The dangerous Paſſage in Dr. Criſp *what, and cleared* 126
Chriſt not defiled by our Sins explained 154
A Drop of Poyſon not defile a Ton of melted Gold 158

E.

Epithets of Mr. Williams *on Mr.* Cole, *&c.* §. 11
Exinanition call'd by Mr. Williams *Exanimition* 12, 145
Everlaſting Love a ſort of Juſtification 18
Enemies reconciled by Chriſt's Death 27
The Elect only ſaved, ſay the Aſſembly 33
Eliſha *mock'd at, ſo Dr.* Criſp *by the Rebuker* 68

The INDEX.

Rotten Eggs of Mr. Williams's *laying* 98

F.

Faith not a Condition, but hand to receive Pardon §. 22
Faith not before we have Christ, Pemble 32
Faith necessary, but not to uncrown Christ 34
What is not of Faith is sin 40
Faith indispensably necessary 81
Faith saith, I don't take away sin, the Homilies 88
Faith sends to Christ only, the Homilies 152, 88
Faultless sin is what Christ bore, with Mr. Williams, *&c.* 23
Forgiveness before Faith, Twiss 25
Freely justified by his Grace, not ours 28
Federal Union of Infants 47
Faulty Obedience allowed by God's Law, Mr. Williams 50
Facile Representations, Christ's sufferings, William Penn 61
Found in Christ shews a Commutation 72
No Foundation but Christ 79
We fulfill'd the Law in Christ, the Homilies 85
Fellow-heirs with Christ, and fellow-body 90
Of God's forsaking Christ 104
Fire-brands cast against Free-Grace 105
The Fault of Sin on Christ, or we bear it 106
The Froth of Kratiste *in his Rebuke* 112
His Falsity in saying, No more subscribed to 118

G.

Grapes not of the Rebuker's Thorns §. 2
Gospel-Truth of Mr. Williams *imbellish'd* 11
Life the Gift of God then not work'd for 36
Dr. Goodwin *refused by the Rebuker, for saying the Spirit himself is in Believers* 71
Grasping all Councils by the Rebuker 74
Gratis dictum non gratiose, *to say, Dr.* Crisp *against Repentance* 93
The Gigantick Sophister 117
The Guilt of Sin how Christ bare it, Bishop of Worcester 141
Golden Sentences in the Homilies 152
Gold not tainted by Poyson, nor Christ by Sin 158
The Glowing holiness of Christ purged our Sin 158

H.

Dr. Harris *of Christ's sustaining in* §. 9
Crispian *Heterodoxies*, Cole, *&c. dipt in* 17

Mr.

Mr. How *said, If the Doctor be an* Antinomian, *so am I* 17
In what Men call'd Heresie, so Paul *worship'd* 26
No Hurt of a Believer by Sin is called Heresie 38
Holiness imperfect is Sin 41
Hilary *withstood a World, so Mr.* Cole, *&c.* 72
The Homilies against the Rebuker, and made Law 72,86,145,146,147
The Homilies Antinomian *as Dr.* Crisp 147
The Homilies Golden Sentences 152
Horrid Opinions charged by the Rebuker on Mr. Cole, *&c.* 105
Hard Speeches Christ will convince of 114
Heman's *Groans under Sin little to Christ* 134
To Honour the Son as the Father 155
The Holiness of Christ purged our Sins 158

J.

Justified before called, is Heterodox they say §. 17
Judgments for Scorners 17
Justified in God's sight before called 18
He Justifies the Ungodly 27
———*freely by his Grace* 28
———*at Christ's Death,* Pemble 30
Justification, where settled before now 71
———*slid off from by the Rebuker* 99
———*not by Faith, as our Act Homilies* 152
Injustice to punish Christ, if very Sin not on him 23
Faith an Instrument of Justification 30
The Ineffable Life of Christ in Saints 43
The Incarnation of Christ, how no Humiliation 45
Our Imperfect Obedience makes not accepted 49
Imputation of Sin made Christ a Curse 54
Judgment on Mockers of Elisha 68
Jakin *and* Boaz *Commutation is* 70
Jestingly to speak of Christ, forfeit 10 *l.* 89
Ismael's *hand against all, so the Rebuker* 96
Indignation of the Rebuker against Mr. Cole 105
The Insult of the Rebuker against Mr. Cole 113
Ismael's *mocking like the Rebuker* 114
The Joab *like Stab* 114
The Idem *of the Law Christ suffered, denied by Mr.* Williams 120
The Imaginary Change of the Bishop 148,151
No Infection to Christ by our Sin 157

The INDEX.

K.

Kratiſte Theophile, *the Rebuker call'd* 19
Kicking againſt Pricks, to deny Chriſt made Sin for us 59

L.

Lips of Righteouſneſs God's delight 17
Land ſettled on Infants that know it not; ſo our Inheritance before Faith. Pemble 32
Mr. Laurence *took up the Rebuker at* Pinner's-Hall 33
To work from Life, not for Life, is call'd Hereſie 36
Love in God perpetually the ſame, Pemble 39
The Life of Saints, how 'tis the eternal Life of God 43
Of Legal Union to Chriſt before Faith 47
A Law that allows Sin Mr. Williams *is for* 50
Luther *of Chriſt, a Curſe, a ſinner with our ſinful Perſon* 54
Luther *on the Change of Perſons* 73
———*of Chriſt bearing Wrath* 102
Little ſins need Chriſt's Blood as great 78

M.

Meek and lowly, learn of me 2
They Mince Chriſt made ſin for us 5
Man made Righteous, *Mr.* Williams's *Book* 11
Dr. Manton, *Chriſt firſt apprehends us* 26
'Tis Monſtrous to live without Union to Chriſt 26
Manifeſtation of Pardon pray'd for 35
Mr. Mather *of Chriſt's Incarnation* 45
Meſs of Milk kick'd down, of Chriſt's ſatisfaction 51
Chriſt the Murderer falſly tax'd 53
The Monſtrous Change tax'd on the Doctor 55
Michael *durſt not rail as the Rebuker* 68
The Moot point, if Socinians *or* Antinomians *be worſe* 77
Making Millions to Damn them denied 80
Melius inquirendum *of the Rebuker* 96
Meliora ſperamus *of Mr.* A—— 108
Chriſt called a Mask prophanely by 89
Miſpriſion of Treaſon againſt Chriſt, Mr. Williams 110
The Mildneſs of Chriſt when they ſlept 113
A Marriage and no Marriage, trump'd up by A—— 113
The Mockers Judgment, and Iſmael *s Mocking* 17,68,114
Money to be told after ones Father 125
Maas *in Hebrew, is reprobated, abhorred* 127

N.

New Obedience not the substance of the Gospel §. 3
Not New or Novel, that Christ took our Persons 9
Neonomians *for Faith procuring Pardon* 35
Neonomian *for a Law that allows sin* 50
A Negative not an Affirmative 113
'Tis not for Nothing to lose Peace for Truth 120
How God Needs sin, Antisozzo 136
Nothing but sinful in us, the Homilies 146,147

O.

Objections against Mr. Williams *not accounted for* 15
The Oxe and Ass of Christ, and our Works, forbidden 26
Old Wine of Election better than New 49
Obedience imperfect what it doth 49
Obedience not sinless Mr. Williams *is for* 50
Orthodoxy in the Apostle, is Heterodoxy in the Doctor 76
We Obeyed in Christ, saith Antisozzo 107
Christ Odious to God, falsly charged 126

P.

Poor Presbyterian he calls himself §. 3
Christ in our Place, jeered by the Rebuker 4
The Punishment born by Christ only, is invented 5, 8
Pinners-Hall *left by three, and why* 14
Pardon before Faith, saith Dr. Twiss 24
Pemble *of Grace and Faith* 29
Pemble, *that Christ made not God placable* 32
Prayer for Manifestation only of Pardon is denied 35
Perpetual God's Love is, Pemble 39
Plate of Gold of High Priests for Pardon 40
Christ and Believers one Person 46
Paul *the Apostle, why not call'd an* Antinomian 53
———*his differing with* Barnabas 97
Our Person taken by Christ, Mr. Calvin 54
Mr. Pen's *facile Representation, Christ's Sufferings were* 61
How we take Christ's Person 66
Paul *call'd Apocryphal, how by the Rebuker* 75
Παυλικοι, *Philosophers to deny a Change* 75
I forgave in the Person of Christ 75
A Pins head stolen, damning in it self 78
The Potters power over the Clay 80

The INDEX.

A Pother about Conditionality 81
Proper satisfaction denied by the Rebuker 82
The Parliament against jesting with Christ, as the Rebuker 89
Paulting Mr. Williams *in the Pillory with rotten Eggs* 98
Paper to be saved, saith the Rebuker, to avoid the great point 99
Pelagius *to be writ against by all* 1 & 110
Peace not to be purchased with loss of Truth 120
When Perish'd we are saved without our Works, Homilies 147
Poyson spit at the Sun don't defile it 154
The Perfections of God illustrated by Allegory 157
Poyson on Gold not defile it 158
Christ by himself purged our sins 158

Q.

Quickened by Christ when dead §. 26
Christ a Quickning Spirit 26

R.

The Righteousness of Christ only to be mentioned §. 16,194
Our Representative being in Christ from Eternity, Clark 18
Christ Reputed a Criminnl, he calls Heresie 24
Reconciliation before Faith, Pemble 29
The Rebuker saying Christ's death made God placable 33
We are Righteous as Christ, How 44,57,62
Raised in Christ shews he sustained us 72
Redintegration of the Rebuker to Mr. Williams, *occasion'd his Rebuke against Dr.* Crisp 76
A Rigid satisfaction denied by Mr. A—— 82
Christ a Ransom paid all 82
So owned in the Homilies 85 & 150
Rebuke before all, some that offend openly 118

S.

Sarcasms on Mr. Lob, *by Mr.* A—— §. 2
Substance of the Gospel, that Christ came, &c. 3 & 6
Socinus, *as the Rebuker saith, Christ destitute of Righteousness, if, &c.* 4
Sin Christ was made for us all, over and 4
Subscribing the Articles not sufficient 16
Socinianism *called but an Error by Mr.* A—— 19
Sinless Sin Christ bare, if he bare not the Fault 23
Our Sins owned by Christ to be his, Psal. 40. 24
The Spirit in us before Faith, no Heresie 26
Sin cast into the Sea, to shew God sees it not 37

Sin

Sin leſſens not God's Love to Believers, Pemble 39
All not of Faith is Sin 40
Sinning Obedience allow'd by God's Law, Williams 50 & 78
Sin the ſmalleſt is Damning, *the Aſſembly* 50
Satisfaction own'd by Williams, *and ſoon ſpoil'd* 51
Very Sin not laid on Chriſt, Williams 51 & 61
How Chriſt as Sinful as we 58
Sin Glareing, *what Terrour it makes* 61
Chriſt made our Sinfulneſs, *if made our Sin* 63
Chriſt as Surety ſuſtains us, *a Surety ſlighted* 65, 82
The Spirit himſelf in us, *denied by the Rebuker* 72
Synods never dreamt of this Change, *Mr.* A—— 72
Stone in New England *againſt* Neonomians 73
Scampering over Fathers, *Councils*, &c. *by the Rebuker* 75
Chriſt could not, *cannot Sin* 77
Socinians *and* Neonomians *compar'd in allowing Sin* 78
Sins little paſt by of Courſe, *they ſay* 78
Stealing a Pins head is Sin and Damning 78
Scotch *Church ſaith*, *Chriſt paid thy Debt* 85
We Suſtained in Chriſt, *by doing the Law in him*, *Homilies* 86
A Stage-player Chriſt is, *if he bare us*, *ſaith the Rebuker* 89
We are Συσώμα, *Co-body with Chriſt* 90
A ſtrange Strain of the Rebuker's Wrath 93
Servant of the Lord not to ſtrive as Rebuker 97
Saphiras *Equivocation exceeded by Rebuker* 117
Selling Innocency and Peace for nothing, *Rebuker* 120
Satisfaction once owned by Antiſozzo 125
Scriptures to prove Chriſt bare our Sin 142
Salvation by Grace, *a Spur to Sanctity* 153
The Sun not defiled by Poyſon ſpit at it, *ſo our Sin did not defile Chriſt* 154
The Serpent a Type of Chriſt 155
The Sacrifices called Sin, *as Chriſt was* 156

T.

Dr. Twiſs *Forgiveneſs before Faith at Chriſt's death* 25
Turn, *why dye*, *called the Triumph of the Law* 42
Θεομαχία, *how the Rebuker ſo* 48 & 55
God a Tyrant, *ſay* Arminians. 80
Tobias *Canonical with a Crown* 91
——*he had not a barking Dog* 91

The INDEX.

Translation of Sin to Christ, Calvin 102
Tears over Kratiste *about the Marriage* 113
The Towering Spirit of the Rebuker 118
Truth to be sought as well as Peace 120

U.

Unintelligible to the Rebuker, for Christ to take our Persons 8
Union before Faith call'd an Hereſie 26
The Ungodly Juſtified 27
Unconverted Juſtified at Chriſt's death, Pemble 30
Very Sins not laid on Chriſt, ſaith Mr. Williams 51 & 61
A Vizor Chriſt wears, if beare us, Rebuker 89
The Unpardonable Sin againſt Dr. Criſp, *an Abuſe* 93
The Untruth of the Rebuker, to ſay, no more ſubſcribed to 115

W.

Wiſdom Juſtified of her Children 2
Mr. Williams *for Non-elect to be ſaved* 33
———*for a Law that admits Sin* 50
———*denies our very Sins on Chriſt* 51
———*denies and undenies a Change* 139
Works before Faith, Sin 40
Our beſt Works defiled, the Aſſembly 41
A Wooden God only, for a Wooden Law to Sin 50
Veſſels of Wrath 80
The Wiſh of the Rebuker anſwered 85
Works neceſſary, ſaith Dr. Criſp 94
Whaffling Whelps the Rebuker calls his Oppoſers 95
Good Works our Foundation for Salvation, Mr. Williams 98
Waving the Doctrine of Juſtification by the Rebuker 99
Wrath of God borne by Chriſt 102

FINIS.

20x15² cm